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THE

INTRODUCTORY DISCOURSE

AND THE

LECTURES

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

IN

BOSTON, AUGUST, 1835.

INCLUDING THE JOURNAL OF PROCEEDINGS

AND

A LIST OF THE OFFICERS.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

BOSTON:
CHARLES J. HENDEE.
1836.

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JOURNAL OF PROCEEDINGS.

SIXTH ANNUAL MEETING.

Representatives' Hall, Boston, Aug. 20, 1835.

The Institute came to order at 9 o'clock, A. M., Mr James G. Carter, of Lancaster, Mass., one of the Vice Presidents, in the chair, and selections from the records of the last annual meeting were read.

Mr Gideon F. Thayer, of Brooklyn, was appointed Recording Secretary, pro tem., and Mr H. W. Carter, of Boston, was appointed Assistant Recording Secretary.

Messrs Metcalf, of Boston, Kingsbury, of Providence, and Clark of Chelsea, were appointed to receive and seat the ladies and strangers.

The following communication from the American Lyceum, was presented by Mr W. C. Woodbridge:

"At a meeting of the American Lyceum, held in May, 1835, it was,

Resolved, That the American Lyceum highly approve of the operations of the American Institute of Instruction, and cordially wish it success.

Resolved, That Professor Dewey, Theodore Dwight, Jr., Robert G. Rankin, and William B Kenney, be a committee to attend the annual meeting of that Society in August next, to communicate to it the sentiments of the above resolution."

The following resolution was then presented by Mr Frederick Emerson, of Boston, and adopted:

Resolved, That the American Institute of Instruction receive with much pleasure, the communication from the American Lyceum, introducing to the Institute, Messrs Dewey, Dwight, Rankin and Kenney. And further, *Resolved,* That these gentlemen be invited to attend the course of lectures, and participate in the discussions of the Institute, during the present session.

Voted, That the hours for commencing business, be half past 8 oclock, A. M., and 3 o'clock, P. M. daily, and 7 o'clock, for evening discussions.

The records of the Board of Directors were read.

The following gentlemen were appointed to report the doings of the Institute for the daily papers, viz: Messrs Geo. B. Emerson, J. G. Carter, and W. C. Woodbridge.

A committee was appointed to nominate the officers of the Institute for the ensuing year.

The meeting for business was then adjourned until after the Introductory Lecture.

At eleven o'clock prayers were offered by the Rev. Mr Blagden, of Boston, and were immediately followed by Rev. Wm. H. Furness, of Philadelphia, who delivered the Introductory Discourse, on "The Spirit of the True Teacher." Subsequently, the lectures of the afternoon, &c., were announced to the Institute, and the meeting was adjourned.

Aug. 20. — Afternoon.

Business was suspended at half past three, to listen to a lecture from Rev. R. W. Emerson, of Concord, Mass., on "The best mode of inspiring a correct taste in English Literature."

After this lecture, it was

Voted, That clergymen of the city and vicinity, and others who may be in town, of all denominations, and all editors, be invited to attend the course of lectures, discussions, &c. during the present session.

On motion of Mr F. Emerson, it was

Voted, That the copies of Mr Abbott's lecture, of last year, which remain on hand, be distributed at the discretion of the Committee of Arrangements.

At five o'clock, a lecture was delivered by E. Washburn, Esq. of Worcester, Mass., on the "Political Influence of Teachers."

The Institute adjourned to Chauncy Hall.

Chauncy Hall. — Evening.

The meeting was called to order at twenty minutes before eight o'clock. The question for discussion, "What modes of punishment are adapted to produce the best moral effects," was then taken up. The discussion was opened by Mr Pettes, of Boston, and continued by Messrs Alcott, of Boston, and Blanchard, of Andover. Mr Pettes here moved, "That each speaker be limited to five minutes at one time," which motion passed, unanimously. The discussion was then continued, in which participated, Messrs Wright, Alcott, F. Emerson, and G. B.

Emerson, of Boston, May, of Brooklyn, Conn., Greenleaf, of Bradford, Dyer H. Sanborn, of Gilford, N. H., and Peirce, of Nantucket.

On motion, the Institute adjourned till Friday morning, when the discussion will be continued.

Representatives' Hall. — Friday, Aug. 21.

The Institute came to order at half past eight o'clock. Mr J. G. Carter, of Lancaster, in the chair.

The discussion of last evening was resumed by Mr Pettes, and continued by Messrs Wright, of Boston, Sanborn, of Gilford, Greenleaf, of Bradford, and Choate, of Essex, when, the time devoted to business having expired, the debate was suspended, and a lecture was given by Mr Herman Bockum, on "The State and Prospects of the German population of this country."

Business was then resumed, and it was

Voted, That when the Institute adjourn, it adjourn to meet at half past five o'clock this afternoon.

On motion of Mr Wright, a Committee of five was appointed, to report on the question — "What mode of discipline in schools is best adapted to produce a moral influence on the children of our country?"

The following question was proposed by Mr Blanchard: "Would not the interests of education be promoted in our common schools and academies, if the youth in them were to pursue but one branch of study at the same time?" and was adopted for future discussion. A recess was then announced.

Business being resumed at a quarter before eleven o'clock, Mr Pettes made a motion, "That every officer of the Institute be permitted to introduce whom he pleases to the lectures of the session." After some discussion, the motion having been amended, by substituting the word "member" for "officer," and "one person" for "whom he pleases," the question was laid upon the table.

At eleven o'clock, Dr Peirson, of Salem, gave a lecture on "What Principles in Human Physiology and Anatomy are most generally neglected in our Systems of Education?"

The Institute decided in favor of hearing a communication on "The Prussian System of Schools, with reference to the applicability of parts of it to the Schools of the United States," written by Miss Sarah Austin, of New York, to be read immediately after Dr Peirson's lecture; and it was accordingly presented at half past twelve o'clock, by George S. Hillard.

Voted, That the question proposed this morning by Mr Blanchard, be adopted for discussion tomorrow evening.

The question of authorizing members to invite friends to attend the lectures, &c. of the Institute, the present session, was taken up, and on motion of Mr Wright, was, after debate, indefinitely postponed. The Institute then adjourned.

Aug. 21. — *Afternoon.*

At half past five o'clock, a lecture was given by Mr Roswell Park, of George's Island, Mass., on "Religious Education;" after which, the Institute adjourned to Chauncy Hall.

Chauncy Hall. — Evening.

At half past seven o'clock, P. M. the Institute came to order, and Mr Wright, of Boston, being chosen Secretary pro tem., the following question was taken up for debate, viz: "What can be done to remedy the evils arising from a multiplicity of Text Books in the same district or town?" After discussion, by the following gentlemen, viz. Pettes, Alcott, G. B. Emerson, F. Emerson, Clark, Choate, J. G. Carter, Greenleaf, Marshall, Pearce, and Benson, Mr Wright made known his intention to present a resolution at the next meeting, in which the present subject would be noticed, and the Institute then adjourned.

Saturday, Aug. 22.

The Institute came to order at eight o'clock. Mr J. G. Carter in the chair.

The doings of yesterday having been read, Mr Wright presented the following resolution:

Resolved, That the subject now before the meeting, be committed to a committee appointed by the Institute, with instructions to report to the meeting next year, respecting our District and Primary Schools. 1. Respecting School Books. 2. Respecting School Committees. 3. Respecting School Houses.

On motion of Mr G. B. Emerson, the subject of the above resolution was divided, so that a separate committee be appointed to each of the three topics for consideration; and Messrs Geo. B. Emerson, Greenleaf, and Blanchard, were appointed to nominate the committees. The following gentlemen were subsequently nominated to the Institute and appointed, viz. For committee on School Books and School Committees, Messrs Wright, Blanchard, and Greenleaf, of Salem. On School Houses, Messrs Geo. B. Emerson, Gardner S. Perry, and Wm. J. Adams.

The following question for discussion, was presented by Mr

Brooks, and adopted for future use. "What are the best motives to be presented to pupils as encouragements to moral and intellectual well doing?"

The Committee of nomination of the officers for the coming year, reported, through their chairman, a list, which was laid on the table, and the hour immediately following the first lecture of the afternoon, was fixed on for coming to a choice.

At half past nine o'clock, Mr H. S. McKean, of Cambridge, Mass., gave a lecture on "The Ends a teacher should have in view in the Moral and Intellectual Discipline of Children?" After which a short recess was had.

The Institute again came to order, and the following question for discussion, was proposed by Mr Kimball, of Needham. "Should not a greater proportion of time be given to extemporaneous discussion of questions, which have a direct practical bearing on education, special reference being had to Public and District Schools?"

The question, being accepted, was discussed, by Messrs F. Emerson, Clark, Dwight, Kimball, Greenleaf, Marshall, and Metcalf.

On motion of Mr Blanchard, the question for discussion, presented this morning by Mr Brooks, was fixed on for Monday evening's debate.

At a quarter past eleven o'clock, Mr Jarvis Gregg, of Andover, gave a lecture on "The importance of an acquaintance of the Philosophy of Mind to an Instructer." After which, the following question was proposed and adopted for future discussion: "What are the best ways of teaching spelling?"

Mr Blanchard presented the following resolution: That each member of the Institute be permitted to invite two friends to attend any of the exercises during the remainder of the session. Which, after some conversation, was indefinitely postponed.

After the announcement of the order of lectures, &c., of the coming day, the Institute adjourned.

Aug. 22. — Afternoon.

The Institute came to order soon after three o'clock, when Mr Wright from the Committee on "Modes of Discipline," &c. made a report, which was read and accepted.

At half past three o'clock, Mr H. W. Carter, of Boston, gave a lecture on the "Means of forming the habit of Attention in Children." The Institute then took a short recess, after which it proceeded to make choice of officers for the present year.

Messrs Andrews, Beaman, and Sherwin having been appointed to sort and count the votes, it appeared that the whole

list, reported by the nominating committee, was sustained; and the following gentlemen were declared elected.

PRESIDENT.

William B. Calhoun, Springfield, Mass.

VICE PRESIDENTS.

Benjamin Abbot, Exeter, N. H.
Lyman Beecher, Cincinnati, Ohio.
Andrew S. Yates, Chittenango, N. Y.
John Griscom, Haverford, Penn.
John Pierpont, Boston, Mass.
James G. Carter, Lancaster, Mass.
John Park, Worcester, Mass.
Daniel Kimball, Needham, Mass.
William C. Fowler, Middlebury, Vt.
Walter R. Johnson, Philadelphia, Penn.
Martin L. Hurlburt, " "
Frederick Hall, Baltimore, Md.
Oliver, Hanover, N. H.
Nehemiah Cleveland, Newbury, Mass.
Ebenezer Bailey, Boston, Mass.
Solomon P. Miles, " "
Elipha White, John's Island, S. C.
Stephen C. Phillips, Salem, Mass.
Henry K. Oliver, " "
Jacob Abbott, Roxbury, Mass.
Gideon F. Thayer, Brookline.

RECORDING SECRETARY.

Aaron B. Hoyt, Boston, Mass.

CORRESPONDING SECRETARIES.

George B. Emerson, Boston, Mass.
Henry R. Cleveland, " "

TREASURER.

Richard B. Carter, Boston, Mass.

CURATORS.

Henry W. Carter, Boston, Mass.
Benjamin H. Abbott, " "
Josiah Fairbank, Charlestown, Mass.

CENSORS.

Ethan A. Andrews, Boston, Mass.
Charles K. Dillaway, " "
Frederick Emerson, " "

COUNSELLORS.

Abraham Andrews, Boston, Mass.
William J. Adams, New York City.
Jonathan Blanchard, Andover, Mass.
William H. Brooks, Salem, "
Benj. F. Farnsworth, Providence, R. I.
Benjamin Greenleaf, Bradford, Mass.
Alfred Greenleaf, Salem, "
Samuel R. Hall, Andover, "
John Kingsbury, Providence, R. I.
Peter Mackintosh, Boston, Mass.
William Russell, Philadelphia, Penn.
Dyer H. Sanborn, Gilford, N. H.

At five o'clock, a lecture was delivered by Prof. Alpheus Crosby, of Dartmouth College, Hanover, N. H., on "The Study of the Classics."

The Institute then adjourned.

Chauncy Hall. — Evening.

At half past seven o'clock, Mr J. G. Carter in the chair, Mr Pettes, of Boston, introduced a resolution that no member be permitted to occupy more than ten minutes in remarks at one time, which was accepted.

The question appropriated for this evening, viz. "Would the interests of Education be promoted in our Common Schools and Academies, if the students in them were permitted to pursue but one branch of study at a time?" was taken up, and after a protracted discussion, in which participated, Messrs Beaman, Henshaw, Belcher, F. Emerson, Alcott, Pettes, Blanchard, Clark, Brooks, and George B. Emerson, a resolution was offered by Mr Blanchard, as follows:

Resolved, That in the opinion of this Institute, a student in a course of study, ought to have but one principal study on hand at the same time, and that all other pursuits should be so arranged as to relieve the mind rather than oppress it with an additional burden.

After a few remarks of Mr Beman, the Institute adjourned.

Monday Morning, Aug. 24.

The Institute came to order about nine o'clock, Mr J. G. Carter in the chair.

The records of Saturday were then read, and Mr Blanchard's resolution was laid upon the table.

Prayers having been offered by Rev. Dr Peirce, of Brookline, a lecture was read by Rev. T. B. Fox, of Newburyport, Mass., on "The meaning and objects of Education."

After a recess of five minutes, Mr Pettes being in the chair, Mr Wells, of Hartford, offered the following question for discussion: "Are not Keys prepared for the use of teachers, on the whole, injurious rather than beneficial to the schools in which they are used?" It was voted to take up the subject immediately, and, after some discussion, the further consideration of the subject was postponed.

The Institute then listened to a lecture from Mr Theodore Dwight, Jr., of New York, on "The management of a Common School."

Mr J. G. Carter then announced that the Annual Report of the Board of Directors, was ready to be communicated, and the Institute voting to hear it at this time, it was read by him and accepted.

The Institute then adjourned.

Aug. 24. — Afternoon.

At three o'clock the Institute came to order, Mr J. G. Carter in the chair, when Mr Marshall, of Framingham, moved that in order to favor the introduction of the friends of members of the Institute, a Committee be chosen to report on this subject; but the motion did not prevail.

On motion of Mr Pettes, of Boston, the Institute went into a Committee of the whole; Mr Wright in the chair.

Mr Pettes then offered the following resolution, which was unanimously accepted, viz:

Resolved by the members of the American Institute of Instruction, not of the government, That the Annual Report made by its officers, and read this day by their chairman, J. G. Carter, Esq., shews diligence, energy, faithfulness, and a success in the discharge of their several duties, highly honorable to themselves, and beneficial to the common interests of the institution, and entitles them to our thanks, and the confidence of the public.

Mr J. G. Carter, of Lancaster, then, on motion, resumed the chair.

The attention of the Institute was called to a lecture from Mr R. C. Waterston, of Boston, on "The importance of giving a right Moral Direction in the Earlier Stages of Education." After which a recess of five minutes was had.

At five o'clock, Dr Walter Channing gave a lecture on "The Moral Relations of Natural History," and immediately after, a recess of five minutes was had.

At a quarter before six, Mr J. Blanchard, of Andover, Mass., gave a lecture on "The means of cultivating the Social Affections among Pupils."

At seven o'clock the Institute adjourned.

Chauncy Hall. — Evening.

At half past seven the Institute came to order. Mr J. G. Carter in the chair.

The question for discussion was, "What are the best motives to be presented to pupils as encouragements to moral and intellectual well doing."

The following gentlemen participated in the discussion, viz: Messrs Pettes, Wright, Alcott, Geo. B. Emerson, Swift, Brooks, Blanchard, and Meacham, when, on motion of Mr Wright, the further consideration of the subject was postponed until to-morrow.

The Institute then adjourned.

Tuesday. — Aug. 25.

The Institute came to order at a quarter before nine o'clock. Mr J. G. Carter in the chair, when the discussion of last evening being resumed, remarks were made by Messrs Alcott, Wright and Beaman.

On motion of Mr G. B. Emerson, the further consideration of the subject was laid upon the table.

After a prayer by Rev. Dr Tuckerman, the lecture of Prof. Walter R. Johnson, of Philadelphia, Penn., on "Schools of Art," was read by Mr G. F. Thayer, of Brookline.

The Institute here took a recess of five minutes; after which, the Rev. S. Nott, Jr., of Wareham, Mass., gave a lecture on "The proper Education for an Agricultural Population."

The Institute then adjourned.

Aug. 25. — Afternoon.

The Institute came to order at three o'clock. Mr J. G. Carter in the chair; when Mr H. R. Cleveland, of Boston, gave a lecture on "The Study of Mythology."

After a recess of five minutes, Mr Sanborn offered the following resolution which was accepted.

Resolved, That there be a Committee appointed to address the public respecting the best means of improving the condition of common schools, requesting a publication in the popular newspapers of the day.

Mr E. A. Andrews, of Boston, then moved that the resolution be referred to a Committee of five, to be appointed by the chairman, which being agreed to, Messrs Sanborn, Geo. B. Emerson, S. Nott, Jr., Wright, and E. A. Andrews, were appointed with instruction to report at the next meeting of the Institute.

A lecture was then read by Hon. Sidney Willard, of Cambridge, Mass., on "The importance and means of forming a taste in English Composition."

The Institute then adjourned.

Chauncy Hall. — Evening.

The Institute came to order at seven o'clock. Mr J. G. Carter in the chair.

The question for discussion was then taken up — "Is the course now usually pursued in country schools the best suited to the wants of those educated in them?"

After a protracted and highly interesting discussion, on motion of Mr Geo. B. Emerson, the further consideration of the subject was postponed.

The following resolutions were then presented by Mr Geo. B. Emerson, and adopted.

Resolved, That the thanks of the Institute be presented to Rev. W. H. Furness, for his eloquent Introductory Address; and to Rev. R. W. Emerson, E. Washburn, Esq. Mr H. Bokum; Dr A. L. Peirson, Lieut. R. Park, Mr H. S. McKean, Mr J. Gregg, Mr H. W. Carter, Prof. A. Crosby, Rev. T. B. Fox, Mr T. Dwight, Jr., Mr R. C. Waterston, Dr W. Channing, Mr J. Blanchard, Rev. S. Nott, Jr. Prof. W. R. Johnson, Mr H. R. Cleveland, and Hon. S. Willard, for their lectures which have given so much interest to the present session of the Institute.

Resolved, That the thanks of the Institute be presented to the author of the Essay upon the Prussian System of Schools, for her very valuable and interesting communication.

Mr Pettes presented the following resolution, which was adopted.

Resolved, That the impartial and faithful services of the Presidents and Secretaries who have officiated at this session, highly merit our approbation and warmest thanks.

On motion of Mr Clark, it was

Voted, That the thanks of the Institute be presented to the Boston Society of Natural History, for their courtesy in extending to our members an invitation to visit their rooms.

The Institute then adjourned, sine die.

AARON B. HOYT, *Rec. Sec'y.*

Boston, Aug. 25, 1835.

ANNUAL REPORT.

THE Directors of the American Institute of Instruction, ask leave to submit the following Report:

The various boards of officers, charged with specific duties and interests of the association, have laid before us their several reports; and we cheerfully bear testimony to their zeal and fidelity in the discharge of their appropriate trusts. The general policy of our operations having become in some degree settled by usage, it is not deemed necessary or expedient at this time, to enter into the details of the transactions of the year, which closed with the opening of the present session. There are a few topics, however, which suggest themselves to our consideration, and which we desire to offer for the information and encouragement of the Institute at large.

The condition of the Institute's Room and Library, under the care of the Curators, does not differ essentially from that presented in our last Annual Report. Some improvements have been suggested by the Board, which will probably be made by their successors, to render the library more extensive, and the room more convenient and attractive to those interested in the objects of our Institution.

The report of the Censors affords abundant evidence of the persevering efforts of that Board to publish the annual volume of Transactions in such style, and so seasonably, as to meet the expectations of the members of the Institute, and the public at large. But notwithstanding all their efforts, which were prompt as well as zealous, the usual difficulties adverted to in our last Annual Report, prevented the publication of the volume before the eighteenth of June. The Directors cannot devise any means at present to avoid the delays which have hitherto so embarrassed the publication of our annual volume, unless the lecturers can be induced to prepare their lectures for the press before delivering them, and to put them at once into the hands of the Censors. If this could be done, the volume might appear

in a month after the close of each session. However desirable a prompt publication of the lectures may be, it is a matter, which must, after all, be left in a great degree contingent upon the personal convenience of the lecturers. The labor of preparing a lecture, and in many instances the expense of time and money consumed in travelling several hundred miles to deliver it, imposes an obligation upon us too strong to leave us at liberty to urge a revision for the press, which might still further interfere with personal convenience and private or public avocations. The obligations conferred by the lecturers before the American Institute of Instruction, which the Directors think are neither light, or lightly to be esteemed, are conferred rather upon the public and upon posterity than upon us. They are fellow laborers with us in a great public enterprise for the improvement of the science and art of education. We are merely the almoners of their bounty.

But the intrinsic merit of the Lectures, annually delivered before the American Institute of Instruction, leaves, we are persuaded, but a small portion of their value contingent upon their publication a few weeks or months earlier or later. Facts and principles touching the subject of education, have their value at all times and in all places, when and where they can gain access to the human mind. Every year adds strength to the conviction, that the lectures and dissertations contained in our volumes, prepared as they generally are, with several months' notice, and by gentlemen distinguished in the various departments of the science to which they have given particular attention, and embodying, as they generally do, the results of large experience, and of close and philosophical research, are forming a new and peculiar department of literature. It has been reserved for the American Institute of Instruction to bring together a body of twenty different lecturers from almost every part of our widely extended country, for six successive years, to leave with us the results of their professional experience and observation. Who can measure or foretel the influences, direct and collateral, which these efforts may exert upon the present and the coming generation? They enable our contemporaries in other places, and our successors here, to take up the science and the art of education where we leave it, without the painful necessity of groping their way through all our tedious and sometimes discouraging experience. To the younger members of the profession, in the absence of all direct and systematical professional education, our volumes must be altogether invaluable. And the time cannot be far distant, when the transactions of the American Institute of Instruction, will be deemed as essential to the library of the accomplished teacher, as the

standard works of any other profession are to the learners and practicers of the profession. Or as the reports of arguments and adjudicated cases, are to the profession of the law.

The Treasurer's Report shows that our expenditures, ordinary and extraordinary, a little exceed our income from the ordinary sources. But as the extraordinary expenditure was chiefly caused by the publication of a large edition of a very valuable lecture delivered before the Institute last year, in the form of a tract, which has been extensively and gratuitously circulated in the community, the Directors are persuaded that the appropriation authorized by the Institute was judiciously made, and has greatly promoted the cause of education.

During the last winter some of the friends of education and members of the Institute, being desirous of enlarging the sphere of its benevolent and philanthropic operations, petitioned the Legislature of Massachusetts for pecuniary aid in promotiug our objects. Their petition received the most respectful consideration; and with that enlightened liberality, which has in all periods of their history characterised their legislation upon the subject of education, they granted the sum of three hundred dollars a year, for five years, in aid of your objects. Encouraged by this substantial token of approbation, from the Legislature of Massachusetts, of your objects, and of the means you have chosen to promote those objects, the Directors have authorised the Board of Censors to select such lectures or parts of lectures from the whole mass contained in our transactions, as in their judgment, will most promote the cause of popular education, and cause cheap and large editions of them to be printed for extensive circulation through the whole community. By these means, and similar ones, which the Directors intend to pursue to the extent of their power, it is believed great good will be realized to the mass of the people throughout the country. And they hope and believe they shall be able to satisfy the people that they are faithful almoners of the public bounty, — and that their bread cast upon the waters, will return to them fourfold after *not* many days.

By order of the Directors,

JAMES G. CARTER.

Representatives' Hall, Aug. 24, 1835.

Errata.—In Lecture 3, page 63, 13th line from top, for "valuable," read "*venerable*;" page 76, 22d line from top, for "mingle," read "*analyse*;" page 83, 14th line from top, for "spurious," read "*Spencer's.*"

INTRODUCTORY LECTURE,

BY W. H. FURNESS.

INTRODUCTORY LECTURE.

There is a large and favorite sense of the word Education, which has been defined by no one more eloquently than by Mrs Barbauld. I refer to that meaning of the term which applies it to all the influences that form the character — to the whole process of moral and intellectual creation. According to this sense of the word, we are always at school, and we can hardly speak with propriety of beginning one's education, certainly not of completing it. How often is it finished for an undefined period, long before it is supposed to be begun; and begun long after, in the common language of the world, it is said to be finished. It begins with life, or rather life, in the deep meaning of the word, has its beginning from it; and if ever our nature becomes stationary, then only will it end. At home and abroad, at all times and in all conditions, the invisible work is going on with results infinitely diversified. Upon this comprehensive view of education, with which you must needs be familiar, I do not intend to enlarge. I ask your attention to it partly because it is so consolatory, but principally because it is so full of instruction.

The existence of the institution whose annual exercises I have the honor of introducing, bears witness to the arduous and difficult nature of the work of education. Promising as this association is, it is still another plan, a new effort to study and explain the great business of spiritual culture, and as such, it is a confession of the mistakes under which the labor of instruction has been performed, and of the ill success by which it has been followed. In associ-

ating to seek for light, you show yourselves sensible of the darkness which overhangs, and the difficulties which entangle your field of exertion. This darkness is heavy, and these difficulties are great, and truly if any one needs comfort and encouragement, it is he who undertakes the office of education. It is not merely the greatness of the object at which he aims, that is likely to dishearten him. A great purpose inspires. It does not depress. But it is the observation of the errors and defects and consequent defeat of almost every attempt at education — this it is that may well fill the teacher with dismay. How much has been said, and written, and done upon this subject! Systems have we upon systems, all but perfect and almost ready, one would think, to work of themselves. We have schools and colleges and institutes of every name and variety; a most costly apparatus of means, but with no corresponding results. And we cannot wonder if the heart of the professed teacher sinks within him, and he is ready at times to throw up his office in despair.

The case would indeed seem desperate, if we did not believe that the process of human culture is going on, notwithstanding our ignorance and ill success, under "the great Taskmaster's eye." There is great comfort in that extended view of education to which I have begun with referring you. It is encouraging to regard the whole sum of things as a system of instruction, the whole train of events as a course of tuition, and even the mistakes we commit, our very failures, as parts of the great lesson. This consolation is open to all, parents and teachers. "Providence," says the beautiful writer to whom I have already alluded, and whose language, familiar though it be, I cannot help quoting, — "Providence takes your child where you leave him. Providence continues his education upon a larger scale, and by a process which includes means far more efficacious. Has your son entered the world at eighteen, opinionated, haughty, rash, inclined to dissipation? Do not despair; he may yet be cured of these faults, if it pleases Heaven. There are remedies which you could not persuade yourself to use, if they were in your power, and which are specific in cases of this kind. How often do we see the presumptuous, giddy youth, changed into the wise counsellor, the considerate, steady friend! How often

the thoughtless, gay girl, into the sober wife, the affectionate mother! Faded beauty, humbled self-consequence, disappointed ambition, loss of fortune, — this is the rough physic provided by Providence to meliorate the temper, to correct the offensive petulances of youth, and bring out all the energies of the finished character. Afflictions soften the proud; difficulties push forward the ingenious; successful industry gives consequence and credit, and developes a thousand good qualities."

But from this enlarged view of education, the teacher may gather not only comfort, but light. By regarding the whole course of things as a method of instruction, we may learn how to construct our own methods. Life, considered as a school, becomes a model for our schools. Regard yourselves as standing in the midst of a vast system of spiritual influence, and then if you would reach the minds and mould the characters of others, the true ways of achieving these aims are indicated by the analogy of nature and Providence. The influence of the human teacher, to be effectual, must be kindred to the influence of the great Invisible Instructer. In the great common school of human life, how is it that men are most powerfully moved, most thoroughly taught? This is the grand question, upon finding the true answer to which, the wisdom and success of *our* modes of education must depend. I am not so presumptuous as to attempt a complete reply to this question. There is one consideration, however, to which I would ask your particular notice. There is one feature of the great system of nature which appears to me to throw much light on the business of education. I will endeavor to describe it.

It may be set down, I think, as characteristic of the most vital and active influences of nature and providence, that they are precisely those influences in which there is the least appearance of a design upon us, — where there is no view to effect apparent. It is common to call the manifestations of wisdom and love in the universe, displays, exhibitions, as if they were got up with reference to spectators — solely to make us wonder and gaze and feel. Viewed simply as *displays* having this end, I do not say that they are wholly without effect. They create amazement and awe. But the beauty and harmony of the material world

penetrate us most deeply; they go down thrillingly into the lowest depths of our hearts, when they are seen and felt to be the sincere and irrepressible outpourings of an inexhaustible fulness. It is not the express provisions made for my subsistence that read me the most touching lessons of divine love. But it is the deep joy which the all-present Spirit seems everywhere to be taking in his own works, that awakens our holiest and most generous sensibilities. The gorgeous flowers that are blooming in unvisited nooks and impenetrable wildernesses — the "rainbow colored shells" strewed at the bottom of the sea — the irregular magnificence of the sunset sky, apparently so accidental— the thronging forms of life and grandeur, that fill all the heights and depths of creation — it is these things, and such as these, that affect us most powerfully, and call forth our divinest emotions. For they reveal a spirit giving itself forth from its own infinite love of life and goodliness, and not for any finite purpose, any end that the understanding can estimate. When we come upon some sublime scene in nature, it is not the consideration that this sublimity has been prepared solely for us and other created beings like us, — a mere spectacle, to whose Author all its grandeur is a matter of indifference or contempt, — this is not the affecting thought. Our highest pleasures, our strongest emotions do not result from any reference to self, any consideration of our own interests. Besides, it cannot possibly be that the perception of a design to gratify and elevate us, is the chief source of the pleasure we take in the beauties of nature; because we could never even suspect such a design, if we were not first gratified and impressed. It must be something else, something antecedent to every selfish reference, which affects us in the sublime and beautiful scenes of the natural world. And this, I say it is, the felt presence of a power, a mind, a spirit, cherishing sublimity and beauty in infinite and eternal love, moved to unwearied and ever-varying activity, by its own force and joyous nature; never, properly speaking, studying effect, but always producing the greatest effect, because it loves the true and beautiful with a perfect love, which in so doing, it communicates and inspires. It is not, if I may so speak, the divine mind, but the divine heart of the universe that touches our hearts, and through them reaches and ex-

ercises the intellectual faculties. In fact, in all the richest influences of nature, there is revealed a sort of undesignedness, an intense, uncalculating, unbounded love of truth, beauty and good.

My meaning is more strikingly illustrated in society — in the action of mind upon mind — in those influences dispersed by the great Teacher through human instrumentality. And here we find that the real instructers of mankind have seldom been its professed instructers. Or if they have formally assumed the office of instruction, still in all that they have said and done, there has been expressed an inspiration, an enthusiasm, a force produced not from without, by the prospect of effects and consequences, but supplied from a deep and living fountain within. In all ages, the poets have been the true teachers of the world. Nay, their influence has transcended the imperfect offices of instruction, and they have been the spiritual *creators* of our race, producing the feeling, creating the taste by which their immortal works have been appreciated. How fully was the truth which I would now unfold, recognised by him who cared not what the laws were, or rather by whom they were made, if he could only have the making of the songs and ballads of the people. And poetry in all its forms possesses the power, because it is the expression of an inward life, the product, not of the understanding, weighing consequences, but of the heart, bursting with a sense of the infinite worth and unspeakable loveliness of the true and beautiful, — ever prompting it to exclaim, "let me utter myself, or let me die!" And so the successful teachers of science and philosophy have always been those who have shown themselves passionate, devoted *lovers* of science and philosophy, studying what they taught, not because it was profitable to themselves or useful to others, but because they *loved* it, — men who, if the destruction of the world had been impending, would, like the ancient geometrician, have begged a respite only until they had completed the solution of an interesting problem.

When we turn to ordinary life, we find a partial acknowledgement of the truth in the proverb — "Example is better than precept." Better! There is no sort of comparison. That is a wise saying, derived from a higher authority, "The letter killeth, the spirit giveth life." The mere pre-

cept is dead and death-producing; but every act done not for effect, not for example's sake, but from an inward impulse, is in a sense spiritual, living and life-giving. Not the long and formal lesson, but the brief and accidental exclamation, the deed or word, be it good or bad, which is the expression of something within, a symbol of spirit, — this it is that teaches, — that forms the manners and moulds the character and extends its influences to the minutest details — to the very modes of speech. A child may be initiated in all the rules of grammar — the mysteries of parsing, but it is the forms of expression, with which he is familiar at home — the language which is used there, to embody thought and feeling, in their ordinary varieties — this it is that has signification and propriety in his ears and this he will continue to employ, in the face of all instruction, until new and better and genuine examples are set before him.

My meaning is misunderstood if it be supposed that I am going the length of discouraging all direct attempts whatever at education. I do not wish to authorize any such inference. But I do wish to make prominent a truth which seems to me of the greatest importance, a truth which appears sometimes to be wholly forgotten and never to have been fully acknowledged, and which there is much at the present day that tends to keep in the back ground. Expressed in the simplest terms, it is briefly this — He who undertakes to teach, must first love that which he teaches. He must show that he has at heart the living sense of an absolute good and that it is this that inspires all his aims and directs all his efforts. The importance of this truth to the religious teacher is obvious enough. He may help to circulate the phraseology and preserve the forms of religion, but he cannot communicate the life thereof, unless it is a living object to his own affections. He must love it for itself if he hopes to enthrone it in the hearts of others. But the case is the same whatever the influence we would exert, religious, moral or intellectual. There must be life in our endeavors, the life of love.

I have just intimated that there is much at the present day to render us insensible to the truth I have sought to elucidate. The exceeding facility of publication, bringing home to us the affairs of nations, the concerns of commu-

nities, the greatest and most remote, has broken into the heaven-visited cell of contemplation, and called us all out of doors. Our public and political relations have been placed in a noonday light, and whereas in ancient times, the labor was to become known, now it is seclusion that is almost impossible; the holy mount of meditation, whereon the human spirit was wont to be transfigured, has become the mountain of temptation, where we are shown all the kingdoms of the earth, or it is deserted; we all stand lining the highways, on which the mighty interests of society are winding onward to a grand consummation. Consequently, we are busily watching the course of things and looking eagerly for results, and thus an undue regard to consequences, — a feverish anxiety about effects has been produced. We are studying the enginery of government, the mighty machines of social order. This influence bears with a great pessure upon us of this country, where every individual is told by ten thousand voices that he is a part of the social system of things, part of a form of government continually denominated an experiment! and so, be he high or low, ignorant or wise, he is thinking, more, so far as he thinks at all, how to form or rather reform a nation than to reform himself. Every man is made to feel as if the collected interests of society were in his hands. It is true the individual is connected by imperishable ties, not only with society as it exists now and here, not only with this age, but with all ages and all nations and all worlds, with immensity and eternity. Still it is obvious that his attention may be so exclusively engaged with these vast and imposing relations, that his personal energies may be wholly overlaid, and he may forget that if he exists for society, so does society exist for him. Thus, I fear, it is to a great extent with us. The well being of society, the public welfare, this is our main object, and we esteem all things, religion, knowledge and virtue, purely as means to this end. Intellectual good is recognised as good only in its relations to political prosperity and social order. How little feeling is there of its intense and absolute worth! Accordingly education among us has sometimes been defined to be not the unfolding of immortal spirits capable of illimitable expansion, but the manufacture of *American citizens*. Individually and by count-

less associations we are zealously professing a great desire to do good. This is a plausible profession, but it seems to me that we often delude ourselves by it. I confess I cannot understand how any man can heartily and effectually desire, by the diffusion of knowledge, for instance, to do good to others, unless he has a distinct, positive, living sense of the worth of knowledge. We cannot wisely aim at the general happiness, until we have discovered the true elements of happiness in our own nature, and tried them by our own experience.

In this state of things, education is too much regarded as a method merely of producing certain political, general results, not very well defined — as "a secure, straight forward business," I use the phrase of another, "to be conducted in the gross with such intellect as comes to hand," — not unfrequently as a capital resort for those who have fallen into adverse circumstances and must live, and whose failure as teachers is scarcely possible, if they can only provide themselves with rooms of due size and the best apparatus. The work is thought to be done and well done when that amount of knowledge has been imparted which fits the individual for a place in the great social machine, which is in full experiment, as if any amount of knowledge of mere intellectual acquisitions, however great, constituted the truly educated man. The sum of human knowledge at the largest, how small! And even if we could impart to an individual all learning and science, he might after all be only a reformed barbarian at best. For education is not a *heaping upon* but a *bringing out*. It is not an overlaying of the mind with that which may prove a burthen to crush, or an ornament for self-display, or an instrument of deep and extensive mischief. Treasures of knowledge, like treasures of silver and gold in the hands of him who discerns not their intrinsic worth but only their worldly uses, become the means of self-degradation and of general injury. Education has accomplished nothing — it is nothing, until it has awakened the spirit of knowledge — the intellectual craving of the mind. "It is not the possession of truth," as it has been wisely said, "it is not the possession of truth, but the desire of truth that profits." The desire of truth — the love of knowledge, that holy spirit which leads into the

way of all truth. Growing by what it feeds on — inflamed by gratification, it gathers wisdom under the greatest disadvantages, creates means for itself in the most unpropitious circumstances, and is the prophecy and the pledge of everlasting growth.

Now all genuine love of knowledge is given by inspiration. It cannot be manufactured by any machinery of means however expensive and ingenious. It must be caught from hearts in which it already lives, and he who thinks to diffuse it, must first be filled with it to overflowing. A man may be possessed of many amiable and respectable qualities, but, as a teacher, he is nought, and his failure must in no degree surprise us, if he pursues the business of instruction from no hearty spiritual impulse, but solely for the sake of a subsistence, or some such worldly end, his own ease, assuming perhaps the sacred chair of instruction only because it is cushioned all round. He still teaches, it is true, but not that lesson which he thinks to teach. He cultivates in others only that worldly spirit which he cultivates in his own soul. He enlightens them in the popular science of taking care of oneself, and he gives no intimation that intellectual cultivation is at all desirable, save as it may be made to minister to comfort or respectability. As to the purposes of true culture, he is but a curious piece of mechanism grinding out the dead letter. All teachers, in whatever departments they labor, must have spiritual minds. That is, they must recognise in the knowledge which they endeavor to impart, an intrinsic worth far exceeding all its temporal uses. They must have at heart objects infinitely nobler and more precious than those which engage the generality of men, riches, honor and self indulgence. They must take up the cause of knowledge as a personal affair, and show that they have been baptized in the love of moral and intellectual truth.

The office of instruction yet lacks its rightful honor. There is a general and increasing disposition to afford teachers the most liberal pecuniary support, still they do not hold their true place, than which none is higher in society. Many a parent will pay money without stint or reluctance to an instructer of his children, with whom he thinks it would be demeaning himself to cultivate any but the most formal acquaintance. How can he hope that his

children will honor one whom he himself does not care to honor? To mould the mind of a child, the indispensable preliminary is to gain his confidence. And how, generally speaking, can this be speedily and effectually done, except through parental influence and example? Children always respect those whom they find their parents respect. And if these last are willing, as is too often the case, to remain strangers to those to whom they commit the culture of their offspring, how seriously is the teacher's prospects of success overcast! In this case I know not where the remedy lies, unless in the hands of teachers themselves. They must command the reverence which is their due, and for the absence of which no pecuniary aid can be any sort of compensation. They must command the homage of society by the manifestations of that lofty, unworldly spirit of which I have spoken. They must live and move and have their being in a high, intellectual atmosphere, far above the coarse excitements of earthly aims and passions. Their ambition must be *dead* to the common objects of human pursuit, and they must be all alive to those things which are infinitely better. Theirs must be a pure, spiritual principle of action, and then will they teach with a power of which now we do but dream, awakening the inmost life of the mind and moulding its immortal essence into a similitude of God.

LECTURE I.

ON

THE STUDY OF THE CLASSICS.

BY A. CROSBY.

ON THE STUDY OF THE CLASSICS.

The subject upon which I have the honor to address you, by the invitation of your Committee, is "The Study of the Classics." You will not wonder, that I have found great difficulty in determining upon what points of so extensive a subject I should touch, in the short time I might think it proper for me to occupy. Since the receipt of the letter of your respected Secretary, I have been like a painter sent to visit the romantic scenery of my native State — the American Switzerland — and bring back a sketch, and but a single sketch, of its sublime or beautiful, for the gallery of your Atheneum. He receives the commission, sure that no task could be easier, as well as none more delightful. He hurries to the Lakes; he ascends the hill-tops that overlook them; he sails among the woody isles that stud their waters; and, as he stops to take a hasty view of this or that scene, fancies himself in fairy land. But ere he has half exhausted the beauties of the lovely Winnepisseogee, or its miniature by its side, he must tear himself away for the wilder and grander scenery of Coos. He climbs Mount Washington. He gazes upon the ocean of Mountains at his feet. He looks abroad to take in the vast panorama, that surrounds him. But we cannot follow him through his tour. Many a time, as a new view opens upon him, does he say, "Here is the scene I came in quest of." Many a time does the pencil drop from his unconscious hands, as he stands wrapped in admiration. He prolongs his stay to the utmost limits. He returns with his portfolio — the painter's coffers — full to the overflowing, congratulating himself that his work is

nearly done. But now comes the difficulty. From these he must select one, and only one, for painting. He turns over leaf after leaf; — it must be this — and this — and this; he has selected not one, but a score; he turns back again; he gazes on each of his favorites; and his mind is transported to the mountains and valleys, the rocks, glens, cascades, islets, — all the grand, picturesque and beautiful he has just left. He feels not altogether unlike the mother whose tears have procured the life of one of her sons, condemned by the tyrant for their patriotic valor, and who must make a selection. As the time of exhibition draws near, his indecision still increases, till at last in despair, he catches some wild sketch that happens to lie near him, and hurries all the rest into a drawer, that their sight may no longer perplex. He carries his painting to the Gallery; but, as he is suspending it, he sighs at the thought, how many a loftier and brighter scene he has left unpainted.

Such has been the course of my thoughts, in the attempt to execute the task assigned me. With similar feelings have I prepared and brought the simple sketch which I would now hang in this gallery of intellectual paintings.

The low state of classic acquisition in our country has been often deplored; and especially by those, who have themselves seen in other countries the invaluable results of a far higher, though yet not perfect state. It has seemed to me that one great cause, perhaps I might say the fundamental cause, of this low state of classic attainment on this side of the Atlantic, is the general want of a clear apprehension of the true value of the Classics, and of the use which should be made of them in a liberal education. Those of us who are engaged in the business of instruction, are obliged to regret continually the difficulty we find, in attempting to give to those whom we teach, correct views upon this subject; and we have all seen in the crude discussions upon Classical Learning, lamentable proofs, that ignorance and misapprehension are not confined to the young. With many, the study of the Classics seems to be merely going over a prescribed number of passages of Latin and Greek, and assigning to each word, by the help of Dictionary, and Grammar, and Notes, and ofttimes Translation, a corresponding word in English. No wonder they

find little intellectual discipline or cultivation in this mechanical joining of word with word. Others enlarge the idea, so that it comprehends an ability to read and interpret a particular course of ancient authors. Others go still farther, and require an acquaintance with the minutiæ of the Greek and Latin languages. A few add an exact knowledge of History and Antiquities. And there are those who do not regard the study as complete, until there is a perception of the distinguishing characteristics of the several authors, of the excellences of their matter, and the beauties of their style. But how very small the number who rise to this standard of classical attainment! while even this, our Ultima Thule, comes very far short of the just idea of the study of the Classics.

What is a *Classic?* The term is generally applied to the splendid remains of Greek and Roman Literature; but it should be by no means confined to them. The term simply denotes an author or composition of the first class for literary merit, *(classical* from *classis)*, of established reputation, as a standard, a model. There are Italian, and French, and English, as well as Grcek and Roman Classics. The last are the species of a great genus. Hence, as by the rules of logic the definition of the species includes that of the genus, before we can determine what is the proper study of the Ancient Classics, we must investigate the general question, "How should a Classic in any language be studied?" The general principles of Classic study (if we may use this term in an extended sense for the study of Classic authors in any language) having been fixed, the application to any particular language or author cannot be difficult; till this is done, we are endeavoring to measure the heavenly bodies, and calculate their movements, without a knowledge of geometry. There are in literature as well as in science, great general paths entirely independent of time, place, and person, and all those judgments respecting particulars which are not connected with these, want that demonstrative character, which is requisite to satisfy a man of philosophic spirit. The fundamental inquiry, then, upon the subject before us, and that to which alone we shall be able now to give any special attention, is this: "*What is comprised in the study of a Classic?*"

This is a question of equal interest and importance to

him who cultivates ancient learning; to the student of modern continental literature; and to him who confines his studies to the Classics of our own language. The study of Homer, of Tasso, and of Milton is essentially the same; and so of Sophocles, of Schiller and of Shakspeare; of Demosthenes, of Chatham, and of Webster.

Let us suppose, then, that one of the great compositions of ancient, middle, or modern times is before us—what does the study of it involve?

It is obvious, in the first place, that we must *fully and exactly ascertain its meaning.* This is often an intellectual work of no slight complexity. We must first acquaint ourselves with the force of each separate word, and must then learn its relations to the other words in its sentence. From this we must rise to a perception of the higher relations subsisting between the different sentences of a paragraph. By a still greater effort of mind, we must discover the connexion of paragraph with paragraph; and the work is not complete till we have expanded the mind to a comprehension of the great relations of the larger divisions of the discourse, of section to section, or book to book, or act to act. When this is done, the author is understood. For the mind now takes in at a single glance the whole composition, as the eye does a picture which it has examined in every part; it sees each part distinctly, for it has studied it separately, and sees each, not as an isolated fragment, but as contributing to one grand effect. The unity of general impression is now perfectly consistent with the individual and peculiar effect of every particular. And may we not stop to observe that through all this work, the mind is continually improving, both in critical exactness and philosophic comprehension; it is both laying a deeper foundation, and raising its structure higher and higher. It is swelling to receive the many, and strengthening to make the many one.

This work of ascertaining the meaning of a Classic, varies in its difficulty and precise method, according to the language and character of the composition. If it is written in common modern English, the mind recognises every word as familiar, and needs no labor to determine their individual significations. The works of Shakspeare demand the occasional use of a glossary. Chaucer, "that

deep well of poesy," presents to us many a stranger. When we go into another language, we are introduced to a new race of words, which we must learn, in all their various affinities and habits. This requires much use of the Dictionary and Grammar. Thus various is the effort required for the first step, — the knowledge of individual words. No less various are the requisitions of the second step, — the combination of the words in each sentence, so as to form the complete idea. This is often done intuitively. But if the ideas of the author have an unusual loftiness, or depth, or comprehensiveness, it may require an effort for the mind to embrace them. If the style has peculiarities, either from the individual characteristics of the author's mode of thought or expression, or from the idioms of an age or nation different from our own, these may require special labor in investigation. The relations between sentence and sentence, or paragraph and paragraph, are more or less obvious, according to the nature of the composition. If it is mere narrative, and the relation is simply one of succession, the mere child readily apprehends it. If, on the other hand, the relation is one of premise and consequence, or one of the still more abstruse relations which are found in argumentative discourse, it may require an intellectual effort little short of that which framed, to comprehend. And what shall we say of the still more subtile, the ethereal threads which bind together the fancies of the muse? These can be seen only when the sensibilities have been awakened, and the taste cultivated.

But a knowledge of the language in which the Classic is written, and a close application of the mind in some of its highest exercises, the perception of relations, and the combination of particulars, is not all that is requisite for a full understanding of many authors. Words do not *convey* ideas; they only *call up*, for new combinations, ideas before existing in the mind of the hearer or reader. If, then, we have not the same elementary ideas with the speaker or writer, his words, although in themselves familiar, will be to us utterly devoid of meaning. Again, all speaking or writing supposes some degree of preparatory knowledge in those who hear or read, if we have not this knowledge, it is in vain that we give the strictest attention. The con-

ductor is wanting, without which the electric spark cannot pass. Who could understand one of Cicero's political Orations, without an acquaintance with Roman History? or a Satire of Juvenal's, without a knowledge of the manners of the Imperial City? or the Odes of Coleridge, without some acquaintance with that philosophy which was inwrought into all his trains of thought? or the Childe Harold of Byron without some information respecting that sad life, of which it is the melancholy, and in its fearful distinctness, scarcely emblematic picture? It is, then, often essential, and always advantageous, that we should know the history and customs of the age and nation to which an author belongs; the religion, the government, the arts, sciences, occupation, and manners of the people for whom he wrote; and respecting the author individually, that we should learn his life, character, pursuits, opinions, and tastes, and that preparatory to the study of any composition of his, we should inform ourselves particularly of the circumstances in which it was prepared, the objects it was designed to accomplish, as well as its actual results.

How much I may have omitted, that belongs to the work of understanding a Classic, is for others to say, rather than myself. No one will charge me with having introduced, in the desire of magnifying a department of study, more than clearly belongs to it. And no candid mind can see what it comprehends, without a sense of its dignity. For if the study of the relations which subsist between the various forms of matter is well fitted to discipline the mind, how invaluable must be the discipline derived from a proper study of the higher and more complex relations which subsist between the forms of mind itself, — the thoughts and feelings of the immortal spirit. And if the acquisition of any kind of information is an enlargement of the intellect, what kind can be found more expanding, or even more practical, than that which is obtained in the study of the Classics? information respecting man in all his history, private and public; respecting his character, pursuits, attainments, connexions, works; all that incites him to action, and all that directs, accompanies, and results from his action? information respecting ourselves, and all about us, as related to ourselves.

But, great as the work is, of understanding a Classic

author, and invaluable as is the discipline and enlargement of mind acquired by it, this is but a part, and the lowest part, of the study of a Classic. A second and a higher work of the student, is to *catch the spirit* of the author whose works he is perusing. He should have a communion, lively and deep-felt, with the mighty genius, into whose presence he is admitted. Mere understanding is but lifeless. It may be as perfect as the keenest perception and most accurate comparison can make it, and yet the soul seems to be, in a sense, passive in it all. It is but receiving the impression of another's thoughts. The impression may be perfect. The mind may be moulded into an exact image of the most splendid production of genius the world has ever seen; and yet, if the work goes no farther, it is but a cold inanimate image, — mere clay, — shaped most exquisitely, it is true; still but mere clay, and fit only to be placed as a copy in the Museum of Literature. Alas that so many such copies should stand there! and that they should have been so often the only results of so much study of the Classics! Among the host of classical commentators, the most diligent of students, we seem ofttimes to be standing in the fancied city of the dead. What wonderful forms about us! What nobleness of stature! What perfection of symmetry! But can those limbs move? Can those eyes sparkle? Can those lips speak? With what a sense of desolation do we turn away our eyes from this scene of death. The figure may be a strong one; but is none too strong, to express that destruction of the living energies of the immortal spirit, which comes from making study merely the effort to understand the thoughts, and gather the knowledge of others.

But when the student has worthier views of the dignity of study, and rises from understanding a Classic, to the higher attainment of imbibing its spirit, then the image becomes instinct with life. We have a realization of the fable of Prometheus. The clay, animated by a spark of celestial fire, lives, moves, feels, utters. The student does not now merely receive the impress of another mind, but has come into a state of active communion with that mind. There is a glowing sympathy. His whole soul is roused to action, in unison with the author whose works he is

reading. As he reads he anticipates. And when the writing stops, his mind still runs on. He adds new sentiments, new arguments, new illustrations. He becomes in imagination the bard or the orator; and is himself striking his lyre before chieftains, or addressing a Roman Senate, or with death at the door reasoning on the immortality of the soul. And it is no exaggeration to say, that he may thus become at length, in all except originality, another Homer, or Cicero, or Socrates.

We have a fine illustration of the two stages of study we have mentioned, in the celebrated Wythenbachs' studies. After a statement of his first acquisitions, he proceeds: "I then took up Demosthenes. I had an edition of the Greek text only, accompanied with the Greek notes of Wolfius. Alas! darkness itself. But I had learned not to be deterred on the first approach, and I persevered. I found greater difficulties than ever, both in the words and the extent of the orator's propositions; but at last, after much labor, I reached the end of the first Olynthiac. I then read it a second and third time, when everything appeared clear, but still I found nothing of those powers of eloquence of which we hear so much. I doubted at this time whether I should venture upon another of his orations, or should review again the one I had just read. I decided, however, to review it; and (how wonderful are the effects of this practice, which can never be sufficiently recommended) as I read, a new and unknown feeling took possession of my mind. Hitherto in reading the Greek authors, I had experienced only that pleasure which arose from understanding their meaning and the subjects discussed by them, and from observing my own proficiency. But in reading Demosthenes, an unusual and more than human emotion pervaded my mind, and grew stronger and stronger upon each successive perusal. I could now see the orator at one time all ardor; at another, in anguish; and at another, borne away by an impulse which nothing could resist. And as I proceed, the same ardor begins to be kindled within myself, and I am carried away by the same impulse. I feel a greater elevation of soul; I am no longer the same man; I fancy that I am Demosthenes himself, standing before the assembly, delivering this oration, and exhorting the Athenians to emulate the bravery and the glory of their

ancestors; and now I can no longer read the Oration silently, as at first, but aloud; to which I am insensibly impelled by the strength and fervor of the sentiments, as well as by the power of oratorical harmony."

Of the two methods, as impersonated, perhaps we cannot give better examples than Bentley and Gray; and we may compare them not only in their study of the ancient Classics, in which they were both pre-eminent, in their different methods, but in what would be perhaps more generally obvious, in their study of the English Homer. That both understood him, we cannot doubt; but the result of Bentley's study we see in his trifling notes and frigid emendations; while that of Gray's shines forth in a burst of poetic eloquence, not surpassed by any single passage of Milton himself:

> "Nor second he who rode sublime,
> On seraph wings of ecstasy,
> The secrets of the abyss to spy.
> He passed the flaming bounds of space and time,
> The living throne, the sapphire blaze,
> Where angels tremble as they gaze —
> He saw, but blasted with excess of light,
> Closed his eyes in endless night."

The crowning work of him who would profit in the highest degree by the study of the Classics, is yet to be mentioned. The student having ascertained the meaning and caught the spirit of his author, should not stop here; but, as the third and noblest part of the study of a Classic, should proceed to *discover the great principles of reason and taste upon which its excellences are founded.* This is essential in order that he may rise himself nearer to perfection, and discharge the obligations which rest with unquestionable weight upon those of the present generation.

We live in a day of peculiar advantages. The collected wisdom of more than half a century of centuries is our birthright. Almost two hundred generations have toiled for us, to subdue the earth, to conquer the beasts of the forest, to unite man in society, to found civil institutions, to discover the arts of life, to bring out the elements of science, to strengthen the reason, refine the taste, and develope all the energies of the soul. We enter at once into their labors, and stand at the beginning of our career,

upon the proud height which the most powerful intellects did but attain at the close of theirs. The science of Astronomy may furnish an illustration. The observations of ancient astronomers raised Copernicus to a height from which he could catch a glance of the true Solar System. On his discoveries, Kepler built his Laws of Planetary Motion. On these Newton raised his sublime doctrine of universal gravitation; and on this La Place has elevated the science to his Mecanique Celeste. The great Astronomer of the nineteenth century will commence where La Place has finished. Whereunto this Newton of futurity will attain, is known only to Him who "alone spreadeth out the heavens," who "maketh Arcturus, Orion, Pleiades and the chambers of the South."

Such has been the progress of the intellect in physical science. Such our advantages for its prosecution. Similar, though less obvious, has been the advance of that higher science whose subject is man himself, and whose expression constitutes literature. In this, as in natural science, one giant mind after another has piled Pelion on Ossa, and on these mountain after mountain still, and we are placed upon the summit, that thence we may reach the heavens. And shall it be in vain that we stand there? Shall the present generation — on a height once scarce dreamed of by the most sanguine aspirants, with all the excitements that the view below, around, above, can give — lie down to sleep? If so, the history of this era of civilization is written. On such a height we can slumber but to fall. Another dark age succeeds; there must be another night — how terrible its gloom after so bright a day; and then another dawning and another day, before man can make a farther advance. There are those that forebode this. They may be right; but I cannot believe it. Even if so, we have only to say, in the words of our eloquent countryman, the same who delivered the first address before this body, — "God grant that we may throw ourselves into this Thermopylæ of the moral universe."

But no — we must go on. I cannot believe that this age will prove so recreant, as to begin the career of degeneracy. The signs of the time seem to me to indicate, that ere long, and in our own country too, will be another great developement of literature, though its precise form we cannot

now predict. Who will be its Homer, or its Demosthenes, or its Shakspeare? Perhaps one of our own pupils. Let us have such an elevation of soul, and enlargement of mind, as will make us worthy of the honor. Let us not consent to the gloomy thought, that there can be nothing better than has been already written, that the human mind must now retrograde and that the only effort of the student of the great productions of past intellect, is to understand and admire and imitate. There seems to be in some an impression about the cycles of literature like that among so many nations respecting the eras of human existence, that first came a golden age, when all was valuable and splendid, an age of perfection. Next appeared the silver, as much inferior, as this metal to gold. Next the brazen, and now at last has come the iron, in which we live, and even we are not stationary, for the process of degeneracy is still going on. The Grecian era was the age of gold: the Latin of silver: the era of the first developement of modern literature the brazen. Alas for us! What can our iron intellects produce? There may be much in these views of poetry. But it is the poetry of death. It is the melancholy strain of the despairing bard, who strikes his harp amid the ruins of his country and then resolves not to survive her fate. But though there may be much of poetry in these views there is very little of philosophy. Philosophy, as well as Christianity, has her millennium and the light we see in the East, though yet faint and with many a mist about it, is so rapidly growing brighter, that we cannot mistake in supposing it the dawning of this day of glory. The question now comes "What shall we further do to fulfil our high destiny." It is evident that we must first have understood the mighty efforts of past genius, and have caught their impulse. But if we yield ourselves entirely to the influence of those who have gone before us, it is impossible that we should rise above them. The cast cannot be larger than its mould: the copy cannot be more perfect than its original. So if the student of the Classics makes any single author, or number of authors an absolute standard, and looks no higher, it is impossible that he should produce anything more excellent unless indeed the production of the highest and most complicated kind of excellence be a work of chance, and

in all probability he confines himself, through life to a far inferior station. He that would accomplish anything for the advance of mind, must look upon nothing already accomplished, as perfect. We must add to the elementary parts of the study of the Classics, a third and far more elevated part, the object of which is to obtain from the contemplation and comparison of the excellences of particular authors, a *correct ideal of absolute excellence*. What is the primary source of this ideal, is one of the important subjects in dispute between the two great sects in philosophy, which have divided the world from the days of Thales and Pythagoras to the present day? You will not of course ask me to decide a question, even if it were of greater practical consequence, on the different sides of which are such names as Plato and Kant, and Aristotle and Locke. Nor can it be asked that I should point out the precise method, in which it is to be observed, for it would be presumption in me to pretend to anything more than to be myself in quest of it. I must rather ask than give directions. That there is such an ideal within the reach of the human intellect, seems to me almost an axiom. It is equally plain, that there can be no higher exercise of the powers than the effort to gain it; that its attainment must be the proudest conquest of the mind.

With this ideal before us, we should as a second step in this part of our progress go back and re-examine the authors from a study of whom we rose to this ideal. Now we are prepared for criticism and not until now. He that knows what literary excellence is, can say, and he only, how much has been attained by a particular author. He that knows the laws of composition, can say, and he only, how far those laws have been observed, and in what violated. It is wonderful how many have presumed to criticise, without even having any definite standard in their own minds. Criticism then becomes caprice. The judge is giving sentences of life or of death, without even a definite idea of the principles involved in the case. But criticism upon correct principle is in the highest degree serviceable to the student. By application he tests his principles, by exercise he perfects his taste and judgment, and gains that ready discernment and nice discrimination, which such exercise only can give. He now analyses those productions which before as wholes commanded his

admiration, but which were, like all the works of man, but combinations of good and ill, with a greater proportion of good than is found in most. He marks the good, and yields himself unreservedly to its influence. He distinguishes the ill, and seeks to counteract the influence it may have already exerted. In that practical spirit which is the characteristic of the highest study, he proceeds still farther. He sees how the excellences of the author were attained, for direction in his own efforts to attain the same. He looks for the causes of the defects which he finds, that he may prevent in himself the operation of those causes. This is true criticism, and if there is nothing meaner than the counterfeit, what is there nobler than the genuine?

The student having now separated beauty from deformity, and truth from error, should henceforth yield himself to the full influence of truth and beauty, both in their ideal perfection, and in those actual exhibitions which the Classics furnish. Error and deformity, he should not only disapprove, but keep out of sight. They are malignant stars, to whose rays he cannot expose himself without a blight. Truth and beauty will thus enter in and make his soul their home. They will be the essence of his thoughts, and the spring of his feelings. And the various expressions of his thoughts and feelings, in written or in spoken discourse, will be but manifestations of truth and beauty. This is the true end of the study of the Classics. This is an ample end for the studies of a life. This is an end to which the study of the Classics is an essential means; and this is the only end with which the student should rest content. He should aim at this, as he longs for sympathy with the noble spirits who have lived before him; as he desires to be held in remembrance by those who will come after him; as he seeks to become, in the language of a recently deceased philanthropist, "a benefactor of minds;" he should aim at this, and nothing beneath this, as he regards the lofty powers of his own deathless spirit, destined to open, and open, and open, forevermore. Shall there be a canker at the bottom of that rose just blooming for immortality?

An answer has now been attempted to the inquiry, What is involved in the study of a Classic? We find that there are three distinct and essential particulars: — 1. To acquire a full and exact understanding of the composition.

2. To enter into its inmost spirit. 3. To discover the great principles of reason and taste upon which its excellences are founded.

But this analytical study can neither be itself carried to perfection, nor, if perfected, would it be of any practical utility, without corresponding synthetical exercises. Analysis and synthesis are the centrifugal and centripetal forces which impel and direct the mind in its revolution. That analysis is dead which does not lead to synthesis; that synthesis is blind, which has not the light of previous analysis. We have but time just to mention some of the synthetical exercises which should accompany the several parts of the analytical study of a Classic. These exercises may be either written or extemporaneous. As a general rule, it is best that they should first be written, that they may have the advantage of greater care and repeated revision; and that afterwards, when habits of strict correctness have been formed, they should be extemporaneous, that they may have greater spirit, and may be less restricted in number and extent than written exercises must be.

Those exercises which correspond to the first part — the analysis of a composition to ascertain its meaning — are *translation*, *interpretation*, *condensation* and *paraphrase*. In the first of these, translation, the student in the person of the author, expresses his ideas either in a different language, or in a different style of composition in the same language, or by different expressions in a similar style. Thus we may translate Plato from Greek to Latin or to English; Thomson from poetry to prose; and Burke from his own splendid diction to other language, as near, and yet different, as we can give. In the second, interpretation, we explain in our own persons the meaning of the author, without paying any respect to his modes of expression. In condensation, we aim at bringing within a small space the principal ideas which the author had spread over a large surface, that they may be seen at once, both in their individual importance, and in their relations to each other. Paraphrase is the reverse, and extends the ideas over a still greater surface, that they may be examined more minutely. Condensation is the camera obscura, which combines into one view upon its glass all the striking fea-

tures of the landscape. Paraphrase is the microscope, which successively and slowly examines each flower, and insect, and mineral that is found upon a hillock in that landscape.

The exercise that corresponds to the second part of the study of the Classics is *imitation.* This may respect only the general plan of the discourse, or it may extend to the minutest particulars of style and language. In all its varieties it is an exercise of the highest value for the forming intellect, and should on no account be dispensed with, in any course of education. It is absolutely essential for a full assimilation to the mighty spirits we adopt as our masters.

The exercise that belongs to the third and highest part of classical study, is *composition in its purely original form.* The reduction of the theory of literature to practice; the embodying, so far as human imperfection will allow, of that idea of perfect truth and beauty, which dwells in the soul. In this we no longer admit any one to be our master. We recognise only the authority of those eternal laws in literature, which are founded in the nature of the human mind.

We have now briefly considered the three great particulars embraced in the study of a Classic, and the three kinds of practical exercise which are indispensable to the completeness of the study; the various forms of interpretation, (for this term in its most extensive sense, will embrace all of the first class) imitation and original composition. I regret, gentlemen, that here the subject must be left. Indeed, we have but just been digging to lay the corner stone. But be it remembered, that if that corner stone has been rightly laid, it is the foundation upon which the study of all literature, ancient and modern, foreign and native, must be built; that if the principles discussed are true, they must be practically introduced, not only into our higher private studies, our colleges and our classical schools, but into all those schools, whatever may be their name or degree, even the humblest, which have for their object not mere mechanical attainment; but, the enlargement, discipline and cultivation of the mind, or in the words of a living poet,

"The building up the being that we are."

Allow me to leave the subject in your hands, in its unfinished state, with the sincere request,

Si quid noris rectius istis
Candidus imperti; si non, his utere mecum.

Permit one word of explanation. Perhaps, from the general mode in which I have treated the subject, discussing those principles only which are common to the study of all great compositions, in whatever language they may have been written, some may infer, that it is my opinion that the same improvement might be derived from the study of the modern classics, or even of our own great authors, as from the study of the Classics, properly so called, the immortal monuments of ancient genius; and that a substitution might be made without injury in our systems of education. I cannot now give the reasons for an opinion, or rather, I should say, a full conviction, directly the reverse. And rather than add any general remarks of my own, I will close with an extract from the very able Report upon the State of Education in Prussia, recently made to the French Minister of Instruction, by the most distinguished living philosopher, a man of equal genius, learning, and candor, the truly great Cousin. His testimony is the more valuable because it cannot have received a tinge from professional predilections, and because it is his public and responsible expression of the result of much reflection and extensive personal observation.

"You, sire," is his language, addressing the minister, "are sufficiently acquainted with my zeal for classical and scientific studies; not only do I think that we must keep up to the plan of study prescribed in our colleges, particularly the philological part of that plan, but I think we ought to raise and extend it; and thus while we maintain our incontestable superiority in the physical and mathematical sciences, endeavor to rival Germany in the solidity of our classical learning. Indeed, classical studies are, without any comparison the most important of all; for their tendency and their object is the knowledge of human nature, which they consider under all its grandest aspects; here, in the languages and the literature of nations which have left indelible traces of their passage on earth; there, in the fruitful vicissitudes of history, constantly remodelling and

constantly improving the frame of society; lastly, in philosophy, which reveals the simplest elements, and the uniform structure of that wonderful being, whose history, language and literature successively invest with forms the most varied, yet all connected with some part, more or less important, of his internal constitution. Classical studies keep alive the sacred tradition of the moral and intellectual life of the human race. To curtail or enfeeble such studies, would in my eyes, be an act of barbarism, a crime against all true and high civilization, and in some sort an act of high treason against humanity."

LECTURE II.

ON

A PROPER EDUCATION

FOR

AN AGRICULTURAL PEOPLE.

BY SAMUEL NOTT, JR.

EDUCATION FOR AN AGRICULTURAL PEOPLE.

Though I am to regard the agricultural population, I must of course involve the principles on which all classes are to be educated. For the points at which all men unite are far more numerous than those at which particular classes of men are divided. I shall not allow myself to forget my appropriate subject, and shall as specially as possible confine myself to it; but I shall do my work very badly, if with all its speciality, its great principle shall not be found applicable to people of every class.

There is another light in which my limit seems no limit — in which I may consider myself as speaking for the people at large. In all countries, and especially our own, the agricultural people is *the* people. Magnify as we may each other interest, — commercial, manufacturing, — they form but small fractions of the mass — themselves proceeding from and intimately bound to the agricultural population, and receiving their character from it. Increase our manufactures and commerce as we must, they can never employ a tythe of the community. Our increasing millions must be chiefly agricultural, forming the nation, and governing the nation. Yes — governing the nation. — In all countries, and especially our own, weight is in numbers. The agricultural population do and will, directly or indirectly, govern the country. The farmers will regulate or distract manufactures or commerce — will secure or disturb our civil polity. If they originate no governmental acts, when they do but act or decline acting upon propositions of good or evil, their decision forms the issue of every proposal. If the breath, whether of patriotism or faction,

whether of wisdom or folly, proceeds from some other region, it blows in vain until it moves the level surface of society. On its agitation or quiet must depend the result. Whatever good or ill are now prevalent among us, the agriculturists have welcomed; whatever have been missed, they have rejected. Whatever is to be feared or hoped for awaits their decision. In proportion, therefore, as we discover the just principles of education for an agricultural people, do we provide for the welfare of the whole.

I feel myself, then, entrusted with the solemn, I may say sublime, duty of attempting to point out a proper education for this great and growing people. Would that I might be enabled to do it in such a manner as might prove a seed of blessing for ages which are yet to come.

We must keep in view that the question before us regards the agricultural people as a body, and of course that it is not answered by any direction which goes to elevate some portion of that body, whether to commercial, civil or literary pursuits. That is the proper education which shall be of the greatest benefit to the mass who must remain in the lot of their inheritance. Such an education, no doubt, will give sufficient scope for all changes needful to the well-being of individuals and society at large; but our design is to provide for the mass — to exhibit the *proper education* for those who remain upon the soil.

Nor is the inquiry answered by a direction for any particular period of life. Our inquiry must not be confined to the mere matter of *early* education, certainly not of school education — an education which a Legislature can institute, and which schools can execute; but we must speak of an education which must be received and cherished by the people themselves in all the stages of their lives. No community can be properly educated, where education is not carried forward and matured in the succeeding periods of life, where education in later does not lead an education in earlier life, where in school and after school it is not self-cherished and self-matured.

We cannot suggest an effectual plan for mere early education. We must provide for the education of all ages, in order to secure the proper education of the young. Our design is to promote education on those broad principles which will secure it in childhood, and give it fair

proportion and growth and endurance in after life; to educate according to the terms of our subject, not merely the *children* of the people, but the *people* themselves. I shall consider a proper education for an agricultural people to be such as is suited to their *opportunities*, their *condition*, and their *duties*.

I. A proper education for an agricultural people is one for which they have an opportunity. It is such as they can get. It is practicable in their lot. Of course we preclude immediately all that education — be it what it may — which requires childhood, or youth, or manhood to be wholly or chiefly occupied in receiving instruction; and we admit only what can be obtained in the midst of bodily labor, commencing with the early years of childhood, and abiding until old age, under the fulfilment of the doom from which our free institutions cannot release us — "in the sweat of thy brow thou shalt eat bread."

Having assumed this principle, it remains to unfold, as far as may be, the opportunities of an agricultural people. Of all professions whose duty is bodily labor, none affords a better, probably none affords so good, an opportunity for both early and later instruction — an opportunity which we may hope every attempt to unfold may make to be better improved.

So far as formal arrangement is concerned, the common school system, where it exists in full operation, is adapted to the people — is their proper social opportunity. A school occupying ten or eleven months in the year — the one half of the time under a female teacher — and designed principally for children and the young, to aid the labors of their parents in the house and field — the other under a male teacher, and designed with the young especially to afford an opportunity, during the season of agricultural leisure, to the elder youth, seems to me in its arrangement according to the employment of the people, and in its giving the combined advantages to the using all of male and female influence, to be the true system.

I conceive that the subject assigned me grows out of a defect of education perceived in the system as it exists; and the remedy proposed must be in the instituting of a better system, or in some suggestions for the better working of that acknowledged to be inevitable to the employment.

We prefer the latter; and we claim of course of families, of the primary schools, of the winter schools, of society, such an education, according to their opportunities, as will grow and flourish though the schools be interrupted, and when at length the grown up youth are fully engaged in their laborious calling. Specific rules, good in specific cases only, cannot prove a leaven for the whole mass. I shall therefore only give the following general directions:

1. It must be, with reference to what is expected from schools, *parental*. Whatever may be true as to that unnatural education, which, whether from necessity in the lower orders of towns, or from choice in the wealthy, gives children's whole education to teachers, there is no agricultural opportunity which can supply parental lack — none which teaches the three or four first years on which all depends, or supplies the inevitable intervals of schools in later years. However difficult to secure it, the lecturer on the proper mode must demand (whatever of *the* school house) certainly of the families of every district, that the teacher of that primary school begin and cherish the education for which they look to the school house. Such is God's appointment for all — and above all to an agricultural people. Our great mistake has been to overrate the common school system. A universal admirationof *it* has paralysed the parental arm, without whose aid no proper education can be given.

2. It must regard subjects of present interest and use. The opportunity lies greatly in this, whether of learning or teaching: the boy has no need to lack a teacher, and the teacher will have no uninterested scholar, when the subject, for instance, is the bee-hive, or the poultry-yard, or the fish-pond, or the spared bird's-nest, or the coming or gone by menagerie. The children will not be unobserving, whose capacity of observer is so cherished — will not hate reading, whose reading is diverted to matters of so deep and present an interest. New occasions will be constantly occurring which shall promote observation and reading, and of course a knowing and growing mind.

Nothing, perhaps, would promote observation and thought, more than the early habit of keeping a journal of some agricultural department. I have known children deeply interested and greatly aided by so simple a labor as

a journal of the poultry-yard, or the garden, or the corn-field.

3. As far as education is prospective, it should regard their future line of life, as laboring agriculturists.

I mean not to hinder free scope to peculiar disposition or opportunity for other employments, but regard the certainty that the great mass *must*, and of consequence that each individual *will probably*, follow, and most advantageously follow the calling of his birth. This being the true view of the case, the opportunity corresponds to the motive and the end, and by that correspondence is increased. The range of education in this view embraces all that is needful in agricultural life, and all that can prepare one to know or devise the best methods of doing it — a subject, plainly, which can only be begun in childhood or youth, and the value of which must be manifest more and more every step of advancement. It is scarcely possible that preparing for practical purposes or duties that can never be finished, that agricultural families should be much other than studious — that they should do otherwise than fill up their intervals of labor with profitable study. The ordinary dulness proceeds from prospective studies for no definite and manifest purpose, which have no proper bearing upon their preparation for these employments. An agricultural class book — far better than a political class book — is, I believe, yet a desideratum in our schools. No book could be more interesting, or would be more sure to be the manual of after life, even though its possessor should become the prisoner at last of the crowded city.

An education upon subjects of present interest and use, and for future use in their line of life, would not only be more sure both of teachers and scholars, but would be more likely to be such as could be *used*. Alas! what a calamity has often occurred to the well-educated son and daughter of the farmer, if indeed, without regard to present or future use, the forms of education may have been given them. From dear bought opportunities, and with far fetched knowledge, they return with an education fit only to be given to the winds, not to grow and thrive amidst the demands of their calling.

4. The pursuits of the family and district must correspond with the pursuits of the school.

If, as we have said, rural education must be in a great degree parental, because the school opportunity has necessary interruptions, then must parents and elder brothers and sisters keep their own knowledge fresh and growing, that they may be qualified to render household aid. Again, if a district would have prevail a spirit of improvement among the young, notwithstanding the hindrances peculiar to their lot, they will not fail in their desire, if such be the spirit of the neighborhood. Without this spirit, and the habits to which it will give rise, not much can be hoped for by any plans for the improvement of the people. With them, what may we not hope for, when we reflect upon the facilities which remain amidst the toils of agricultural life.

In the first place, on the supposition of both a competence and a spirit of improvement, what an opportunity have parents, sweetening their own toil, to cherish various knowledge and just principles in their children. To an uncommon extent, their children labor with them, and in circumstances which favor conversation. The religious direction given to an agricultural people illustrates the opportunity for the salutary intercourse on all subjects which belong to their line of life, and directs how any deficiency of education at the schools may be remedied by the incidental conversation at home: "Thou shalt speak of them to thy children when thou art sitting in the house, and when thou art walking by the way; when thou art lying down, and when thou art rising up."

Again, what opportunity is furnished, both to parents and their children, of useful reading. A book, at once useful and entertaining, aids the midday rest — renders even the season of special toil the season of improvement — while the winter's evenings are the farmers' peculiar opportunity for gaining all wisdom and knowledge, that they may be communicated to his children. No line of life — certainly of a life of labor — furnishes so fine a field for training the minds of the people, provided only that with schools the best that can be procured, the district pursuits correspond.

If one phrase be given as the guide to our present requirement, it would be — that in order to a proper agricultural education, *the district must have habits of reading.*

I take it for granted that a library exists, embracing the best writers in history, politics, morals and religion, and in the sciences peculiarly connected with agriculture; that all pursue to some extent those subjects which are of common interest, and that every one gives free scope to his own peculiar taste, and becomes able to contribute his share to the information of the neighborhood. Poetry especially, deriving its beauty from the scenes of nature, and its value from the deep philosophy which it thus adorns, cannot fail to interest and improve such a neighborhood. Taste is indigenous in the country; it can, it does spring up in the farm-house; often, but not always, — yet so often as to show how fitted are the works of our highest poets to rural life, — producing a refinement of thought and feeling beyond what is always seen in the *elite* of city life.

The habit of reading newspapers will not answer the purpose. I used to say in an early period of my life — "When I have read a newspaper, I don't know anything." In that medley reading, he who has not yet learned to select and reject almost intuitively, who has not learned the happy art of forgetting as well as remembering, will either gain no knowledge, or such confused and indistinct impressions, as are worse than ignorance — must be more and more ill educated, the more he reads and the longer he lives. On the other hand, in the reading of continuous works, each new page renders the lessons of the past more distinct and abiding; while the growing materials become the subject of reflection, and the source of wisdom, and the means of preparing the faculties for new acquisitions and new reflections. The mind *thus* trained will even gather much from the newspaper itself, no longer the minister of confusion, but aiding a well regulated mind.

I have already suggested, as a help to early education, the keeping of a journal of some agricultural department. It belongs to this article to require it also of the heads of the establishment, to call for it as the custom of the district, at once for their own benefit and as an example and encouragement to the young. This work alone would cultivate the habit of regular mental employment, would exercise observation and reflection, and would while nourishing every faculty furnish constant materials for improvement in the occupations of rural life. If a high example

be needed to give weight to this recommendation, we have it in our beloved Washington, the first of American farmers. His agricultural journals occupy volumes, and no doubt he was indebted to his studious care of his domain, for that matured wisdom which fitted him at length to guide the affairs of the nation.

The utter worthlessness of the school-house to the purposes of a proper education, when unaided by the family and neighborhood, is manifest in a thousand school districts, which nevertheless value highly, nay, overvalue the common school system; and who take all possible pains, at least so they think, to secure a good school for their children. Yet do they give their own testimony against themselves, ever complaining, and that most justly, that there is no worse place to bring up a family in than this same district; because, good as is the school-master, and good as is the school system, and good even as is our blessed America; the school-master and the school-system and the school-providing country cannot do that part of education which belongs to the family and the neighborhood. Find the district where the pursuits of the school are not exemplified in the home and neighborhood, where study is unknown, where history is too dull, and Milton and Thomson and Cowper are uninteresting; — where Addison and Johnson and all English Classics have given place to the people's newspapers, and the children's story books, and you shall find the district where a proper education cannot be given.

I venture the prophecy that there will never be a good school or good education in such a district, come from what named school the teacher may. The plants cannot be well cultivated and thriving which lie drenched in such a stagnant pool. It is beyond my power to propose any place which shall give a proper education at the school, if such education is not fostered by correspondent pursuits at home, and in the district. I cannot lay down a proper end for an IDLER'S DISTRICT!

5. I am not transgressing my limit, and certainly not departing from my character as a country minister, when I refer to the sabbath, as the opportunity especially of our agricultural population. If the sabbath was made for man, it seems the peculiar boon of the husbandman. The

command for its observance presents the scene of a rural sabbath, in which, the husbandman, and his son and his daughter and his man-servant and his maid-servant, and even the cattle which aid their toils are at rest. Then from the nature of man, thought, reflection, meditation, either on the good or on the evil are spontaneous — the mind expands when the pressure of care and labor are taken off. Then there is leisure for reading, to aid and direct the expanding mind. Then too, there is leisure and opportunity for social intercourse, when from the scattered farm-houses there meet an assembled multitude with kind greetings and conversation, and for worship and instruction; for lectures on the most ancient of all books, an encyclopedia of popular knowledge, of history, prudence, moral and religious. The demand is plain, for such an education will enable an agricultural population to avail themselves of this divine arrangement, I will not say now, for securing their religious interests, but for perfecting education, for perfecting the work of the family and the school-house, for gaining those habits of quiet thought, and considerate reading, of attention and intelligent hearing, of reflection, and of communication, for which such an opportunity is provided. If I may assume that public worship, including at once the offices of devotion and instruction hold the prime place in the sabbath opportunity, then is it obvious to claim those growing studies which can alone prepare a people to receive with advantage the proper communications of the pulpit, those rich and extended and various communications, of which the scriptures themselves are the specimen and the guide. Often, often is this christian ministry straitened in following even the simplicity of scripture; its easy course of history and natural science and divine philosophy, — because the narrow minded public seems prepared for little more than the common place of a technical theology, or is prepared to condemn as unscriptural the discourses which follow the large and free views of the scriptures themselves. Happy wherever there may be found those "noble" hearers who search the scriptures daily for the further apprehension of those various truths which, imitating the sacred volume, it is the will of the ministry to unfold.

I will not fail to take the natural reflection which here

comes back upon my own profession, the educators, as truly as the religious instructers of society. For so has God ordered it, that those whom he has appointed for man's spiritual and eternal benefit, have more than any other profession the opportunity of cultivating the mental faculties, of furnishing the growing mind and directing it to the best methods and to the most ample stores of improvement. Here, as in all directions, is the scriptural assurance true, that godliness is profitable for the life that now is as well as of that which is to come. The ministers of religion have never been backward in the direct care of rural education. What we here regard is the indirect service to be rendered, by the example of a love of improvement, of studious habits; by their repeated applications to the public mind in their proper calling. What range of instruction is afforded within the all-pervading principles of our faith! What opportunity we have of exciting inquiry, of awakening thought, of opening new sources of improvement to every person, of giving a direction to conversation and reading.

The influence of the christian ministry in promoting a good rural education, is aided greatly no doubt by the social intercourse and example of a minister and his family, when such a family is itself a specimen of the mutual improvement of parents and their children together, themselves too, aided by and aiding the neighborhood in which Providence has cast their lot. Happy when the clergyman's family are nobody of the country town, nor on the other hand hunters for good society out of their usual range; but without refusing or disregarding the advantages of a wider intercourse, are still lovers of their country and find their best friends and dearest associates in the well improved companions of their rural walks. These aids to the education of the people, by the rural clergy, are no doubt hindered now by their present uncertain residence and frequent removals, and can only be rendered to the best advantage, when though change be allowed as the exception, permanence is adopted as the rule — when the common understanding is, that his charge is the minister's abiding home.

Let it not be thought that we limit our claim upon rural clergy, to their own parish boundaries. Let us rather

assign to them also the high office of aiding or checking that metropolitan influence which for better or worse, is ever tending to expand itself over the community — the office shall we say, of senators to accept or reject the legislation, readily and eagerly proffered from the proper centres of action and energies: — not by their own vote but by exemplifying, and promoting through the land a wise, sane and independent mind. Then only can this office be well performed, when there shall be found scattered in our quiet country parishes, not only men diligent in their loved duties, but many made more conspicuous by their wisdom, knowledge and faithful devotion to the public good, than they could be made by the most elevated stations — men capable of influencing not merely their own locality, but the generation in which they live and the generations which are to follow.

But we obtain some further light by considering a proper education as befitting the condition of an agricultural people. It should be fitted to make them most comfortable, contented and happy in their line and lot of life.

I speak of the rural community as a body, and as such to remain in the lot of their inheritance as laborers on the soil. It is to be expected of course in that free state of society where agriculture has profitable intercourse with all other interests, that peculiar inclination, or talents or circumstances, will, whether raising or depressing them, bring many from agricultural into manufacturing, commercial or professional life. It is right, that all professions should be connected with the root and foundation of society, and that the heights of society should be ascended from the farm-house. Our inquiry regards not these special cases; but the unexcepted mass of the people. No education can be more improper than that which keeps the eye ever open upon other employments, which lures the imagination ever with the advantages of other employments, which sets other employments in contrast as to advantages and enjoyments, with the actual employment to which the life is allotted; and that is on the other hand a proper education which makes man most comfortable, contented and happy in their actual lot. On this principle we have the following directions. A proper education for an agricultural people proceeds, on *motives* belonging to their lot in life, and aims at *purposes* attainable in that lot.

It is plain to every person at all familiar with the state of agricultural society that there has been and is, a strong action of motives without their peculiar lot; an extensive feeling among the youth, that there were other employments far more desirable; that agricultural life yielded less rewards, and was beset with severer toil, and difficulties, and was less honorable, more degrading than other professions; that it was a profession to be endured, not to be chosen. Hence the grumbling about the hard lot of working men, found its way down to the farm-house, the peculiar seat of contentment. Hence frequent changes of employment without due cause among those whose opportunity of thrift was in the calling of their fathers. Hence the foolish efforts at gentility, and at genteel employments which spoiled the minds and injured the prospects in life of the young families of the wealthier sort of farmers. No motives can be worse, than those which cherish unattainable desires, false hopes, vain attempts to change employment, and even discontent and envy — and which leaves each rising race uneasy and dissatisfied in the profession of their fathers; each new race of fathers striking daily the note of complaint at the hardness of their lot.

Perhaps of these motives without their lot, the chief has been that which has been so often repeated, the opportunity of advancement to the highest stations or the greatest wealth, afforded by our republican institutions. The constancy of its repetition implies that it has some effect, and if it have, must it not aid the tendency to prefer some other lot, and dissatisfaction with one's own, and the neglect or misemployment of the means of happiness which belong to the general condition of our rural population or to each individual, peculiar opportunity. The possibility of becoming a Franklin, a Sherman, or a Gray, is no available motive with the mass of the people, except in the way of displacing motives indigenous to their lot; except by substituting airy castles in place of the solid and certain advantages of agricultural life. What those solid advantages are, those motives indigenous to the condition, will not fail to appear, while we attempt to describe such an education as shall best secure comfort, contentment and happiness in agricultural life.

Of course the first direction is, that education should be

such as to guide and aid labor to the best account; such as at once to make agriculture more easy and more productive. I am sure that the general impression of society on this subject, as well as almost universal practice is very defective. Agriculture needs and admits an appropriate education, which may be gained without teachers and schools; but is more likely to be begun and afterwards well pursued in proportion as it should be aided by teachers and schools. Let the rudiments of agriculture be taught; let the proper books for gaining further knowledge be pointed out. Let the connexions of mechanical and chemical philosophy with the labors of the field be understood. Let the prejudice against "book learning" be discarded, and our rural population would rise rapidly to better method, and to a more comfortable state of life; while a proper study of their own profession, would greatly improve their faculties and make them more and more capable of all other knowledge.

Knowledge is power; and the education of an agricultural population should be such as to increase power by knowledge. How knowledge is power in agricultural affairs is everywhere manifest in the uses of the lever for saving and multiplying manual strength. No limit can be set of course to the power which education may confer, which education may add to agricultural life, beyond which it cannot multiply its comforts or diminish its labors. If the faithful application of science has introduced a hundred fold comforts to the farm-house by the machinery of the manufactory, may not a more extended and practical knowledge of what is adapted to their own employment, in like manner augment their direct comforts, and increase the means of procuring comforts from without.

It were not to be despised, if an education adapted to the condition of agricultural life, did but give with the same wealth more health, leisure and information. The most serious disadvantages of agricultural life certainly are its own work, especially perhaps to the mothers of young families, and to youth at the period of their most rapid growth — its absorbing of leisure, and its hindrance from both causes to acquiring information — for such disadvantages in practice, needlessly or not, it certainly has. If possible, and we believe it possible, because we have seen

examples of the fact, let education be such as shall prepare farmers for the labors of the field, that they may know how to accomplish the labors of each season in its time without the hazard of a broken constitution and to bring on their sons to the labors of the field without breaking their spirits or their health; and to give to wives all needful aid, in that most difficult and important period of life, when a young family is raised.

But a proper education regards more than securing wealth and health and life and limb, than the mere supply of the animal necessities, even the making life as agreeable as possible. That is not deserving the name of education which provides only for a livelihood, a boon secured by mere instinct to the meanest animal. Education of man must provide for the well-being of man — for the refined enjoyments of the man, for the higher senses of the body and for all the faculties of the mind. This is true not only of the higher classes — against which if we had them by hereditary descent, I have nothing to say; but it is true of the working classes. The working man is not educated properly as a working man — unless he is trained to the enjoyments of a man.

I need not dwell at large upon what is perfectly obvious, the pleasures which an improved and improving mind will find in reading and in conversation and in those reflections which belong only to improved and improving minds. They are but savages themselves who claim that savage is as happy as civilized life, and that the well informed and studious are no happier than the boor in his chosen ignorance. The happiness of improved and improving minds is within the reach of the agricultural population, and that is not a proper education for them which does not furnish them this happiness. Reading, reflection, conversation, such as belong to improved and improving minds, are the peculiar boon of the country. The absence of variety, of objects to stimulate curiosity, leaves the mind free to read the works of the wise and good of all nations and of all times, given as they are to the farmer in his own mother tongue — his accustomed solitude and quiet give scope to his own reflections upon this growing knowledge. While his opportunities of conversation in his family and neighborhood are just frequent enough, to make it ever

agreeable. Not to dwell upon the pleasures of reading and thought — how are those pleasures diffused and multiplied by conversation in the family and neighborhood. The family needs not ingress or egress for its amusement or delight, for it lives farmer-like "within itself," and so much the better, as a youthful race grows up into the enjoyments of their parents. And the neighborhood is not *dull*, for want of good society as some exiled citizens may think; but glows daily with the pleasures of sensible and refined conversations — such as often is not in the saloons of wealth and fashion, and often is, in the calm country retreat, in the farm-houses and groves and fields and lanes of our rural districts.

But when I speak of an education, to make rural life as agreeable as possible, while I require suitable reading, reflection, conversation, I am desirous to insist on one particular more likely to be left out of view; I mean that agricultural education should prepare the people for their own peculiar enjoyments, to take delight in rural life, and especially in their own rural home.

As to the general delight in rural life, it can hardly fail to follow, from that study of agriculture for other purposes which we have already commended. I am not afraid to say, that there is no employment of man so likely to grow in one's affections, as he endeavors to learn to carry it on to the best advantage, as agriculture. Other employments are regarded more for their profits; but this from step to step, as one tries to improve it, more and more interests and delights the mind, while its results are ever furnishing the finest pictures to the eye.

But I am yet more desirous, to see cherished a special fondness to one's home, for the enduring scene, its rocks and rivers and hills and vales, its orchards and groves, as they were to the eye of childhood and as they will remain to the eye of old age, and for that new and improving scenery with which industry and taste will adorn the cottager's acre, and the wealthy land-holder's domain. To regard fields and forests and hills and valleys and rocks and rills and rivers; to be capable of investing the home of labor or of wealth with new and changing beauties, to delight in gardening, husbandry and tree planting, to love with a cherished fondness the ancient and growing beau-

ties of a home; to acquire the capacity of leaving it with reluctance even at the call of necessity and duty, and the consequent power of making another home, the source of similar enjoyment. These, though missed sadly in all our rural districts are most important objects of rural education. If our rural society must roll on unceasing to the wilderness, it were well if every wave might bear the love of an early home, and a desire to renew, though at the farthest west, that early home; if distant emigrants might find and bequeath to posterity a country and a home. I cannot conceive the man to be a man, a whole man, in whom the love of nature about his birth place has not awoke, and is not cherished — cherished by himself, and whom it does not lead forth to beautify and adorn the spot, which though it were but for a year he calls his home; and which if our tossing sea has sickened will not revive again and live, in some beloved home. Let the love of nature and of home and of country revive everywhere and bless our eastern lands, and establish families and communities in beloved homes even to the farthest west. Thus, shall our country assume in the progress of its rural civilization the outward form of Paradise, which can never be given to the brick and mortar of the city; thus become the quiet garden of a peaceful and virtuous population.

The proper education, in this particular, may be greatly aided by a right course, in those farmers who rise to considerable wealth. Nothing is more silly — nothing, in truth, more vulgar — than the attempts we sometimes see in such cases, to lay aside country vulgarity. Nothing is more ridiculous than the ill-taste of the family of a wealthy farmer, when the parents are mainly occupied in showing off their flock of young apes; whose whole influence in their rural neighborhood, is conveyed in the silly apery of city fashions and city manners. On the other hand, farmers whom providence has blest with wealth, need not be restricted to the narrow expenditures of their poorer neighbors; but may expend in good taste, and for good purposes, in a manner which shall at once benefit the circumstances of the community, and be a safe and proper example for imitation by the poorest of their neighbors, according to each one's degree. The expenditure of thousands in the increase of real comforts and conveniences, and in an extended hospitality

in the increase of books, maps, and all materials for the improvement of a family and the neighborhood; the improvement of lands and grounds, in view of permanent profit and enduring beauty, would be an example which, in their degree, all might imitate. Such example was rendered, on the highest scale, by the father of his country — the plainest of all farmers — in the wise, useful, and tasteful expenditure of a princely establishment. His fondness for agriculture, his love of rural life and of home, would have made him the more humble copy of his own high example, had his been the lot of a working farmer. "The more I am acquainted with agricultural affairs," said that true farmer, "the more am I pleased with them; insomuch that I can nowhere find so great satisfaction as in those innocent and useful pursuits. In indulging these feelings, I am led to reflect how much more delightful to the undebauched mind, is the task of making improvement on the earth, than all the vain glory which can be acquired from ravaging it by the most uninterrupted career of conquest." With such a spirit, he could have found a delightful home, had his been the lot of a working farmer. Around his more humble dwelling, and with the labor of his own hands, he would have made a humble copy of the taste and beauty of Mount Vernon.

I cannot forbear here the expression of the wish that we may have increase among us of the class of *gentlemen farmers;* by which I mean only farmers whose wealth prevents the necessity of their daily labor, but who prove themselves, like our noble Washington, to be gentlemen by the excellence of their principles and pursuits. The concentration of wealth about our cities, and the constant breaking up of wealthy country families, and their final exile from their homes and from rural life, deprives our wide country of the advantage which would be afforded by ancient and venerable establishments; conspicuous examples of all that is excellent in husbandry, and of all that is valuable in intellect and morals; touching the surrounding population with an influence less despotic, less presumptuous, and more propitious than is now too often exercised by the passing citizen, or the aristocratic gentry of the store, or the factory, or the professions.

III. The proper education of an agricultural population, must regard their appropriate duties — *must be such as will enable them to do the duties of their lot.*

Whatever limitation to the mere knowledge of their trade might seem worthy on other grounds to be allowed, would be removed by the consideration that the agricultural population is entrusted, like all other portions of society, with *domestic education* — the education of the rising race; and from their numbers, of course, with the education of the mass of the people. If the agricultural community is ill-educated, then are the people ill-educated. Incompetence and neglect here, weakens and diseases the living body of society. In view, then, of a duty common to every class and to every family — but more important in the mass than in any fragments of society — what is the proper education of an agricultural people?

In answering this question, briefly, as we must, we say that a business committed to all classes, and for the most part to those who are literally to eat bread in the sweat of their brow, does not demand what the author of their allotment has denied — viz. the leisure universally allowed to the learned professions, or which wealth bestows; nor any learning for which such leisure is indispensable. Yet must we claim, since it is committed to beings capable of increasing knowledge and skill, that every parent, even down to the lowliest cottager, is bound to labor for growing knowledge and skill, and from step to step to take the utmost pains to know and do his duty well. Hence we must require that all parents should have — and if they have not, be studiously and earnestly acquiring — such knowledge as will enable them to further the education of their children on the scale of their instruction in the rural schools; and that every attempt to elevate the standard of common education, be understood and welcomed as a demand for a corresponding elevation of parental education; and that every family press forward modestly, conscientiously, diligently, perseveringly, not only at every public demand, but with spontaneous desires and efforts.

It is a part of this demand that an agricultural population should acquire as extensively as possible those just principles of education which, easily attained by all minds, are not to be separated from popular and prevailing error

without design and care; that parents should be ever attempting to increase their own store of knowledge, so as to be ever capable of interesting and instructing their children in all the old and in all the new that may arise. How important, especially — not a literary, not a learned, not a lady-like, (those are not the words) — but a considerate, a reflecting, a studious, a cultivated, refined, and sensible mother: a mother capable of winning and keeping the confidence of her children; of securing *honor* from both sons and daughters as they rise to manhood and womanhood. Such a mother have I seen, not unfrequently in the farmhouse, herself bred in the farmhouse, and inheriting the cultivation and refinement of many generations: the helpmeet of a father, not a stranger to out-door toils and cares, yet the fit companion of a cultivated woman — her fit associate in training intellect, and taste, and religion in the children, thriving like olive-plants round about their table. Delightful instances occur to my mind, where the working father and mother have been surrounded with sons and daughters, versed not only in all common education, but in the histories and classics of their native tongue; where, not distant from the plough and the spinning wheel, the most liberal studies have been pursued, and the most refined conversation enjoyed; scenes which intercourse with other countries and many cities, and with the refined and intelligent of the highest classes, has not cast into the shade.

But duty has a wider claim upon the education of an agricultural people — viz. that it be such as shall promote and secure the best state of society; thus giving promise of blessing to future generations. We have a conception, at once, of what makes a good state of society in each local vicinage, and which being extended over all the rural districts, would concentrate blessings upon the masses assembled for the purposes of manufactures and commerce. Individual character is formed upon high and noble principles, if not in every instance, yet so numerously as to influence the entire mass. There is the predominant influence of worthy men, diffusing through society thoughts of whatever is lovely and of good report. Social intercourse is kindly and cheerful, and for purposes worthy the high endowments of men — is fitted for the growth, improvement and harmony of the moral and intellectual powers —

Union exists where union will best promote the social interests of society, and retirement, private or domestic, in all those things which nature has willed to the care of the individual or family. Hence libraries, and literary and religious societies, for the support and the use of public institutions, that the united cloud may drop as the rain and distil as the dew; and on the other hand, the habits of personal reading and reflection, and of domestic education, by which only public advantages are appropriated to the people. Hence the condition of a well-informed and considerate and virtuous people— people prepared to meet all the emergencies of their lot. The promise of good to such a people is met by candor and good sense, and is welcomed or rejected according to its merits. The *old* is not rejected as dross because it is old, nor the new welcomed as gold because it is new. There is nothing to discourage improvement, for such a people have daily experience of its possibility and value. There is nothing to encourage innovation, for they will not have forced upon them what is contrary to their intuitive reason, to the wisdom of revelation, or the lessons of human experience. The press, with its power of multiplying infinitely any proposal, and the mail, by carrying it to every hamlet and every house, shall have the opportunity of diffusing life and light to the remotest bodies of society, but shall in vain attempt in politics, morals, or religion to toss the people like children to and fro.

If a furnace heat accumulate in every metropolis, and throw abroad its sparks and coals over all the land, they shall fall among a people whom they cannot set on fire of evil, yet ready even from the smallest spark to kindle and glow, in every work of glory to God, of peace on earth and good will to man.

Without a proper education in this respect — an education securing a good state of society — without an education to candor and good sense, to kindness and good neighborhood, to good judgment and stability and virtue, to a power of welcoming all improvement, of rejecting all innovation, to that control of the passions which can preserve a people from becoming the victims of novelty or sympathy — without these demands, the press and the mail may but serve to bring the caprices and sympathies of society into as rapid movement as if the mass of millions were wrought upon

within a single village or city; may but serve to scatter fire brands, and wrap the country suddenly in a common flame, or cover it with the fragments of an universal explosion.

Or if society be preserved from conflagration or explosion, it is easy to see how an ill-educated, an ill-principled people will make curses of these blessings, will blight and blast their glorious opportunity. The places of social influence, the seats of education, and the learned professions, how would they be filled by such a people? how be filled by the suffrages of ignorance, and caprice, and passion? How by such a people may their lights be made darkness! Boasting of improvements, but the victims of every innovation; patients to every quack; clients to every pettifogger; the disciples of every novice; and readers only of the ravings of scandal, and caprice, and folly and malice. How must such a people become at length unstable as water, tossed on the waves of anarchy and fanaticism, capable of no other steadfastness but in the anchorage of despotism.

Or if evils so great as these should be escaped, and society should still hold together, how except by such an education as we claim, shall even a well disposed community be capable of conducting the affairs which in our country devolve upon the agricultural mass? Our state legislatures transact the legislation of the country. The agricultural population are the law-makers of the land! How necessary that they should be educated at least capable of forming a wise judgment upon those high matters which for good and evil must be submitted to them, so that the voice of the people may never distract or disturb the pursuits of men, may ever promote the well-being of the people.

That good state of society which shall welcome improvement and reject innovation, is partly provided for in the very condition of agricultural life. The farm house, the rural neighborhood and township, are the least favorable spots for *agitation*. The solitary farm-house, and especially the field, give the fire time to go out, if it has begun to kindle from the coals of some distant furnace. In a word, the solitariness and toil of an agricultural life favor the recovery of men to their sober senses, if they have been at any time disturbed, and especially secure sound sense and discretion to a studious, reflecting and virtuous people.

A well read and studious, virtuous yeomanry is the best security which any country can enjoy against the agitations to which society is exposed. *We* must complete what our forefathers begun. Our forefathers were readers of the folios and quartos of the seventeenth century, students at their own fire sides, and under the summer shades of their own dwellings, of profoundest writers on politics, morals and religion; training up their children around them to all that was lovely and of good report. Such men were able to found a government. Such men would be able to preserve it, if they were spread from the Atlantic to the Pacific. Let us not imagine that our plans can confer that power, because they enable the agricultural population to master the spelling book and read the newspaper. Not until we regain the domestic studies of our fathers, and their virtues too, can we feel sure of retaining and bequeathing our inheritance.

It is impossible in *our* country and in *our* times to dismiss the demand of *duty*, without regarding other nations. If duty requires us to regard all people as our brethren, and to seek their best interests, then does it require of that class of our people which form the mass corresponding education. If it be our duty to bear our part as people in the great work of blessing mankind, is it not our duty to require a suitable education, and especially of the rural population? The tree for the healing of the nations must receive its chief nourishment from this soil. The world demands and gives occasion for great and growing improvements.

In the *first place*, the motives which are to impel us can be derived only from the history of all ages. If our country aids in the moral improvement of the world, earnestly and perseveringly, it will be because it understands and feels the motives which human experience has wrought out, in the progress of six-thousand years. But tell us, if you can, how the idle and the ignorant, the reader who reads not, or who reading considers not, can be governed by the motives of all history — can he guided by the lights of all history?

We may be wiser than the ancients if we will, and be the dispensers of blessings which the ancients did not give to the world; but not by the magic of being born two or

three thousand years later, not by some modern instinct of wisdom and benevolence ; but by diligence in exploring the experience of ages — by the modesty and the trust in God, for a work which has baffled the self-sufficient wisdom of all nations and all times.

Under this restriction, I am not disposed to check the aspirations of the American people ; even when they imagine themselves entrusted with the destinies of mankind. True, they are but an example of the ludicrous, when they boast of principles yet unimproved ; as if they had undergone this test of experiment; but in proportion as they are found studying deeply the history of man and especially the word of God, we will bid speed to the humblest agriculturist, nor accuse him of folly and presumption when he appears to be a benefactor of the world. The most retired farmer so employed, though in the most obscure retreat, hidden in some narrow valley, is nobly occupied, for himself, his family, his country and the world. In that calm retreat, it were well to gratify his curiosity and to feed his mind with knowledge ; but he is more nobly occupied — searching the deepest recesses of human nature, he comes back with the wisdom of all ages, and acting wisely and piously in his own proper sphere, the star-light of his wisdom and piety will be shed forth to distant nations and distant times.

In closing this lecture I have only to insist on what has been more than once assumed, that the education of an agricultural population must be *Christian*, leaving the explanation of the term to the scriptures from which is derived. Christianity alone can keep alive the interest in a state of society where stimulants are so much lacking or give the right direction where a deep interest is felt. I shall not enlarge on this point; but commend it to the conscience and the heart of this audience and the American people, by referring to the voice of experience, which remarkably appeals to us from two countries peculiarly entitled to a hearing.

Frederick the Great, king of Prussia, abetted with the dignity and influence of royalty, the philosophic infidelity of Voltaire, and under their malign auspices, both literature and government, seemed to have made a league as for the destruction of Christianity, so for its banishment from all influence upon the education of the people. The ex-

periment was tried and as it came on and went forward, the release of mankind from the ancient superstitions was heralded as the means of renovating the world, and from the parent and the school-master, by ridicule or by force the Christian Scriptures were wrested, not only in France, but in some proportion over all Europe and America. Our agricultural population, remote as it might seem from the centres of infidelity felt the shock, and our rural districts, even the most remote, whether for quiet or for shame or for indifference became less than before the seats of instruction. The schoolmaster and the parents, the agents who alone reach the people, were freed from the claim of giving a christian education. The effect of this grand mistake, where it was complete, was such as to astound the world ; can it be that its evil consequences did not extend to all countries who were in any degree guilty of the error ; that infidelity in whatever degree has hindered and marred the labor of the schoolmaster and the parent amidst our agricultural population ?

And here it is that the voice of experience has come to our aid, from Prussia, the distinct and loud claim of christian instruction, carried down from the throne to every rural district, to the parent and the schoolmaster. The first demand of the present Prussian system, is, on religion and morality, established on the positive truths of Christianity. Yes, and that the claims might follow the track of the error, even as it were the claim of repentance.

Another philosopher follows after the lapse of eightyfive years the pathway of that remarkable man, that antichristian philosopher, who by the invitation of Frederick and the permission of his own sovereign went breathing out the prophecy of extermination against Christianity in all lands, and for how different a purpose ; to behold in Prussia the benefit of christian instruction, and to send abroad to France and the world the claim that the parents and the school-master must bless the rising youth of all countries by the lessons of the christian faith. Yes, let it never be forgotten, the successor of Voltaire, at the court of the successor of Frederick the Great, has not come to plot the destruction of Christianity, to sneer at its professions, to rejoice at its parting downfall ; but to send home the demand for Christian instruction in all the rural districts

of France — her farmers and her vinedressers — yes, and for all people, stations and languages who may have taken part in her delusions. Let us accept the lessons which divine Providence gives so remarkably, and beware lest we attempt, or expect the improvement of the people, without christian instruction. In a proper agricultural education the farmer and his son and his daughter and his man-servant and his maid-servant and his cattle are at rest, and every seventh day is given especially to christian education, thus governing all days by its uniform and pervading power.

LECTURE III.

ON

THE POLITICAL INFLUENCE

OF

SCHOOL-MASTERS.

BY E. WASHBURN.

POLITICAL INFLUENCE OF SCHOOL-MASTERS.

When, in the so often repeated language of Mr Brougham, it was announced that "the school-master was abroad" in England, few understood or could appreciate the import of the language. There was nothing in the humble and unpretending duties of the school-master to attract the notice of the men of power and influence in that kingdom. There stood the towers and halls of Cambridge and Oxford as they had stood for ages, and around them still shone the undying glory which had been shed on these seats of learning by the illustrious dead. And there too was Eton, whose "distant spires and antique towers" were as immortal as the muse of Gray. And there were Harrow and Westminster, valuable by the associations which they awakened in the mind of the scholar and the statesman. And there might the sons of the rich and the noble come together as their fathers had done before them, and what to them was the going forth of the school-master? He bore no insignia of the honors of the University; he walked not in the light of great men's patronage; he sought not the palace of the king nor the halls of the noble. He went forth in the humble consciousness of self-sustaining power to gather a flock from the swarming lanes of Birmingham and Manchester, or to the hamlet where the children of the peasantry were growing up in ignorance and vice, and amidst the din and smoke of the city, or in the seclusion of the country, he began the slow, the unpretending business of instruction.

Such was the man, and such were his labors, whom England had yet to know in the nameless school-master who was abroad through her borders.

But the age has not yet come that is to tell the fruits of that man's labors. There is a heaving there as it were of an earthquake. There is a moving among the elements of society there which marks an influence stronger than the power of the government, an influence under which her antiquated institutions are crumbling and sinking down, and the whole moral atmosphere of the kingdom is becoming changed. When that power shall have been felt in its results, and that influence shall have accomplisped its perfect work, then and not till then will it be known and understood what part the school-master has had in accomplishing that mighty revolution.

I have anticipated, in these remarks, the subject to which I am to call your attention. But before I enter more fully upon "*the Political Influence of the School-Master upon a community*," it becomes necessary to define the terms which are to be adopted, lest we confound a broad and generous principle with the narrow and selfish interest of a sect, or "to party give up" what should be "meant for mankind."

Let it therefore be understood that by the political relation of teachers to the community, we have no reference to those struggles for political power which from time to time divide the public mind. The feelings which are enlisted in these controversies are but the outbreakings of unregulated passion, and the teacher who should spend his influence in achieving or defeating the triumph of either party in such a struggle, would be recreant to his appropriate and infinitely more important duty. Whoever should hope to benefit society by merely securing the election of some favorite candidate would generally find his effort as unavailing as the attempt to purify the fabled cauldron of the weird sisters by stirring up the feculence of its poisonous compound, instead of tempering its bubbling ingredients with the sweet waters of the healthy fountain.

By "political influence," then, we do not mean the influence of party zeal, but that influence which is exerted upon a people and their government through the moral, intellectual and social condition of its citizens.

In considering how the political influence of the schoolmaster is exerted upon a community, it cannot be necessary to describe what are his appropriate duties, nor what is meant by the term "Education," to the business of which he devotes the powers of his mind.

It is enough to say that by education we mean not only the acquisition of useful knowledge, but the operation of developing the intellectual powers of man which, as a general truth, lie comparatively dormant and inactive, until brought into exercise by the force of discipline. It is these intellectual powers which distinguish the man from the machine; and the more perfectly they are developed, the farther is the man removed from that mere mechanical control of superior powers, under which so many in every country, especially of the old world, move and act. In what, for instance, do the armies of Europe differ from so many animated machines? And what but intellectual superiority enables the nobles of Austria and Russia to hold in subjection the serfs that till the soil of that proud and overbearing aristocracy?

The moment we approach the subject of the political condition of a people, embracing the tendency to freedom or servitude, arising from the form and administration of their government, we find the surest test of discrimination to be the state of their moral and intellectual culture. A nation may indeed be comparatively wise, although corrupt; and they may be ignorant, and yet virtuous. But history has proved that it is the combined influence of virtue and intelligence alone that can make a nation permanently free and happy.

It was the remark of an observing philosopher, that "Every age bears within itself, in some degree, the age that is to come after it;" and a single glance at the history of the world shows the truth of this remark. If an age becomes vicious and corrupt, the weakness and effeminacy of vice enervate the physical and intellectual vigor of man, and the next age is naturally one of subjection or slavery. On the other hand, if the moral energies of a people, from any cause, are strongly excited, even if the gloss and fascinating exterior in which vice conceals its deformities are stripped off, and the stern and uninviting aspect of the severer virtues renders society cold and repulsive, the healthy and vigorous exercise of free thought and manly independence is there, to give a character to the succeeding age. And these again, from the very tendency of that prosperity which they induce, are in danger of yielding to the influence of luxury and ease. Rome was free while

Numa Pompilius was clothed with regal power. She was in fact a slave even while Cæsar "thrice refused a kingly crown." What but the bloody scenes of '93 could have been anticipated from the uncorrected vice and sensuality of the age of the two preceding Lewises? And the observer of human events might have foreseen in the stern and uncompromising virtues of Hampden and Sydney, of Robinson and Winthrop, the germination of that seed which sprung up in the new world—a Puritan Republic.

It is an old figure that nations are like individuals in their infancy, manhood and decline. But while this is rather fanciful than correct, there is an analogy between the physical condition of the one and the political condition of the other, which every one may recognise.

The manner in which disease comes over the human system, the necessity of guarding against its approach, or of applying remedies to remove it, the effort by which nature sometimes restores itself, and conquers the power of a dangerous malady, are familiar to every one who has shared "the ills that flesh is heir to." So with the diseases which affect the political well-being of a nation. Vice and corruption enervate the most powerful state. But if these are seasonably attacked, and the impurities of the system be timely removed, a healthy tone may be restored to the body politic.

If, however, no such appliances are made, the malady goes on till the state falls a victim, or, as it were, by a death struggle, rids itself of its disease, and rises an altered and invigorated community.

Revolutions and changes like these have been scattered all along the history of the world, from the days of Tarquin to the conquests of the Hun and Vandal; from the struggle of the Albigenses to the Reformation of Luther; from the revolution of '93 to that of the Barricades; and from the revolution which drove the bigoted James into exile to the last step in the progress of reform, which has rendered the present so memorable a period in English politics.

That national governments may be preserved from intestine revolutions, seems to be established by the degree of quiet and good order, and of peace and prosperity which is sometimes enjoyed by nations through long periods of years. Our own country may illustrate this remark. We

speak of our "Revolution," but it had little to do with the internal and domestic relations of these colonies. The war was from abroad, and when a foreign foe was expelled, there was scarcely a change, save in name, between the internal police of the colonies as it had long existed, and that of the independent citizens of the newly recognised republic.

Other examples might be referred to as justifying the above remark; and if it is true, it becomes important to ascertain by what means the maladies which have destroyed other governments may be warded off, and what precautions are necessary to secure the health and vigor of the body politic.

This inquiry brings us again to the subject to which we have alluded, of the influence of national virtue and intelligence upon national governments.

History is full of examples tending to show the connexion that exists between the moral and physical condition of a people. These examples are derived chiefly, it is true, from the history of despotic governments, since true republicanism is comparatively a modern discovery. But if under a despotism, where the reigning power and those who are ruled are separated by an impassible barrier — where it is the right of one to command, and the duty of the other to obey — if, we repeat, under such governments, the moral and intellectual condition of a people affect the character and stability of their political system, how much more must that be true in governments like ours, where the people themselves are the power which controls, for good or for evil, the political destinies of the country.

In a despotic government, when the monarch and his court are ignorant and corrupt, reform alone can save it from becoming feeble and inefficient, unless the very servility and poverty of the people secure them from the contaminating proximity of vice. But when a people select their own rulers from among themselves, and receive and communicate a reciprocal influence upon themselves and the government, there is no power in reserve upon which they can lean if the government becomes weak and corrupt.

If it is asked why we have dwelt so long, on this occasion, upon propositions which few would deny, we answer

that we have been led to reitcrate these truths because we believe there is a more intimate connexion between our schools and the moral and political character of the people than many may, at first, be willing to acknowledge. Nay more, that upon our school masters, more perhaps than any other single cause, depends the character of the government itself.

The condition and influence of the English schools and universities might justify the remark I have made upon this subject.

The great leading distinctions between the different classes of society there, are the basis upon which their government is founded. Without their church establishment, their aristocracy and the accumulation of wealth in families by entailment and primogeniture, their government could not stand in its present form a single year.

A part of this system, or rather, it seems, the basis of this system, is her national schools and universities. It is at these that the sons of the nobility congregate. It is at the universities that the future legislators meet to pass the interval of time between leaving Eton or Westminster and entering upon the arena of public life and the enjoyment of hereditary honors. The church and the aristocracy first created these universities, and without them the church and the aristocracy could not be sustained. The artificial lines of distinction would melt away if the child of the duke and the children of the laborer met in fair competition in the village school. With all the checks which are interposed against the lower classes, individuals are, from time to time, surmounting these barriers, and taking a high place among the noble and high born. Thurlow, the proudest lord that ever sat on the woolsack, looked down almost with contempt upon the rank and title to which his talents and not his birth had raised him. The late Lord Chancellor Eldon, and his brother, the Chief Justice of the Admiralty Court, though nature's noblemen, had first to rise above the level of the aristocracy, by their own exertions, before they were permitted to wear the tinsel decorations of knighthood and nobility. And Brougham, the school master's ally and friend, forgot the dignity of the man, when he put on that of the lord. And if the avenues to honor and wealth were opened to all, by a general diffusion of the means of education, king, lords and com-

mons might still mark official rank, but its brightness would grow dim before the superior lustre which talents and industry would lend to individual character. Society would grow republican in spirit, in spite of the forms it might wear, or the name by which its members might be called.

But to apply these remarks and to determine more precisely the part which the school master takes in forming the political character of a people, I propose to inquire first, as to his influence over the minds of the young in the process of education; and second, the influence which is and may be exerted by him *as a citizen* upon the community around him, by disseminating and sustaining correct sentiments and sound opinions.

It is too common to suppose that the sphere of a school teacher's influence is limited to his school room and the little flock who come together there. He is himself too apt to consider the world and its revolutions as something from which he is aloof; and, without looking beneath the surface of what meets the eye, is too ready to suppose that he has little or nothing in common with the master spirits of the day, who control the politics and guide the opinions of their fellow men.

One object, in fact, in selecting our present subject, was to impress more strongly upon the public mind the important relation which the school master holds to the people at large, and to enforce upon the mind of the school master himself those considerations of self-respect which give dignity to the employment in which he is engaged.

"To teach the young idea how to shoot," may have once been the limit and end of "rearing the tender thought." But it is so no longer. Education stops not at the threshold of life. To guide the young to maturity, to watch and direct the opening energies of the mind, to develope the man and fit him not only for himself, but for his country; to go farther, and enlighten and guide the public mind itself, and to sustain and defend the institutions that preserve our liberties — these have become, under our government, among the expanded duties and responsibilities of the school master.

Our remarks upon the influence of the teacher over the minds of his pupils need only be brief. Whoever has been within the walls of a school room, must have observed how

much the character of every scholar, for the time being, seems to borrow its form and hue from him who presides there. Not only is this in the tone and manner in which the scholar reads or recites, nor even in the matter of deportment, but what is more, in the very manner of thinking and feeling. The pupil is placed under his master's control at that plastic age when, as his intellect expands, it receives, for good or ill, the form which it is to wear in after life. Who has forgotten or can ever forget the look, the manner, the tone, the oracular response, the unbounded learning and the infallible wisdom of the master who urged our lagging steps along the early stages of the uphill and tangled path of learning? And who, to the latest hour of life, can root out of his mind impressions that he there received? Come what changes there may in the fortunes of after life, the impressions of childhood gained in the humble school room from the genius that presides there, be it mistress or be it master, cling to us like the inward dictates of moral sense, with a force that nothing but violence can overcome.

Were I to do anything like justice to this part of our subject, I should be obliged to repeat at large what has again and again been said of the influence of education in general upon the moral and intellectual condition of men. And I should as soon think of stopping, with Faneuil Hall on the one side and Bunker Hill on the other, to prove that freedom is something worth struggling for, as to detain you in showing that education — common school education — is one of the main pillars upon which our political institutions and liberties rest.

It is the favorite theory with many, that education alone creates that difference in intellectual power and personal character, which we remark in all conditions in life. Impressions, it is supposed, received in the early hours of infancy and childhood, stamp a character upon the man that he wears through life.

But without waiting to discuss the controverted influence of nature and education in causing that inequality which we remark among men, or to define where genius terminates and industry takes up the work of making a great man great, we may readily admit the all but creative power of education in moulding and fashioning the human

character, and in enlarging or cramping the intellectual powers of man. No other proof of this can be required than the indelible impression which the mother stamps upon the mind and feelings of her child, which is observable in every family.

How then shall we measure the influence of the school master upon the social and political condition of his country? Her future men of influence, who are to lead in the management of her affairs, and to have the impress of their own character upon everything around them, are placed under his control at that susceptible period of life when the deepest impressions are the most easily received, and which, when once received, can never be wholly effaced. The child, moreover, plunges, as it were, from the confinement and discipline of the school room into the affairs of life, with little other preparatory discipline than what he there receives, to mingle with and help form that mass of physical and moral existence which constitutes the state — a mass which is to be moved by moral power, and elevated or depressed by moral means alone.

And if the village school master could gather around him from their various walks and employments, the men of influence whose intellectual powers were developed by his efforts, how justly could he, like the Roman mother of old, point to them as the priceless jewels with which he had enriched his country.

Who does not recal, at once, some of those instances, whose occurrence are matters of history as well as of observation, wherein the influence of which I have spoken has been and is now felt upon the destinies of our country. Go to our pulpits or to our seats of justice, or go to our halls of congress, and see who occupy those places, and trace them back to the scenes of their childhood, and in how many instances shall we find the discipline of the village school striking out, as it were, the spark of intellectual fire that has lighted their pathway to eminence and distinction.

The future great men in our land are to be sought among the children that meet on equal terms and upon common ground in our "district schools." Let us enter one of these humble mansions which every body knows "as it was," at least, by the inimitable description of "one who went to it." There it stands by the roadside, with discom-

fort stamped on everything around it. Within it are assembled some twenty or thirty boys, clad in their homespun, and crowded between the narrow and uncomfortable benches which, inquisition-like, have tortured generation after generation of free-born children. Each has come to go through the accustomed routine of reading and spelling, of writing and cyphering, to fit him for the places which his fathers have filled before him. There is nothing to the casual observer to distinguish the individuals of that little group who, unconscious of the purposes for which they come together, seem glad only when the hour of confinement has terminated. But if we could look within, and mark the incipient developement of intellect which the discipline of even the most indifferent school aids, if it does not originally excite, we should find that there were minds there whose finely attuned powers responded to the touch of the hand that played upon them, even though that hand is but poorly skilled in the deep harmony of the human soul. If there is genius slumbering there, some cheering word of the teacher, some look of encouragement on his part, sustained by his counsel and advice, may rouse the sleeping energies of its power; and when, in after days, that mind shall sway the passions and judgments of men in the pulpit or at the bar, or shall lead in the councils of the nation, it will be seen that the hand that has struck out the celestial spark of such a mind, reaches far beyond the limits of the sphere within which alone it seems to be exerted.

Who will attempt to measure the influence upon this and after ages, of the intellectual efforts of a single mind, whose fame will perish only with our constitution and liberty. And who when he traces that mind to its original developement under the paternal roof or at the district school, amidst the wild and rugged scenery of New England, can calculate the value of his services who watched and fostered the opening germ of that school boy's intellect? It can only be measured when its influence shall have ceased to be felt, because free institutions shall have become no longer worth preserving.

I have spoken thus far of only one sex of either pupils or teachers. But it has been in order to apply general terms rather than to limit the subject of our remarks. I almost regret that I am excluded from the field of maternal

influence over the child, which, as it begins earlier, is felt wider and later than that even of the school master to which I have alluded. But I am obliged to hasten to the second part of our subject — the influence which the school master exerts as a citizen upon the community around him.

The controling power under a government like ours, is public sentiment or popular will. Our constitution does little more than to direct in what manner this power shall be exercised, and to interpose such barriers to its operations as may save the people from the misguided paroxysms of their own excited passions. The character of the government, therefore, must depend in no small degree upon the tone of public sentiment. Every body, here, thinks, or supposes he thinks, freely and understandingly upon whatever affects the public weal; and this mass of thought constitutes the power which we denominate public sentiment. Whatever course, therefore, the current of public feeling may take, there is no counteracting power with which to oppose its progress but a current of the same element. So strong is the force of public feeling here that it gives a hue and tone to our civil and social relations, and often even to individual character, which affects, in no slight degree, our national as well as individual happiness as a people.

The young man when he leaves school or college, finds himself surrounded by the mass of society, and almost of necessity helps to swell or counteract the current of popular feeling which may then be prevalent in the community. And if he carries with him into the world correct feelings and sound opinions, the instructions of his teacher will be felt in whatever cause these may be called into exercise.

But the influence of school masters is still more directly exerted upon a community than through the pupils they may have taught.

Powerful as is the popular will, every man of observation must have remarked how inconsiderable are the springs which set this power in motion.

How small a portion of what we call the public, even think for themselves, or hold opinions for which they are not indebted to others. It is well nigh impossible for a man to live in a community where politics, for instance, are the subject of daily discussion, without imbibing opinions

which he is ready to defend whenever they are attacked. Nor does it matter whether he be the originator of these opinions or has borrowed them from others. They are made his own by some process, and many a man would go to the stake rather than give up a favorite belief, though he never examined its grounds, or how he came by it. The less a man knows, the more obstinate he is in clinging to an opinion which he has made his own, though he might sometimes blush at the source, if he would but trace it out, from whence he received it.

Opinions which gain even the force of law in a community, are often without any good foundation, and derive their currency from the name of some one, or, at most, some few in that community. London itself was once the copier and echo of John Wilkes, and from the color of a hair powder, to the complexion of a political opinion, he was the standard; and "Wilkes and Liberty" was rung in every change by a million of men, from some of whom at least, a higher standard of morals and integrity might have been looked for, than the licentious author of a vile and witless poem.

Comparatively few stop to weigh or examine the opinions they entertain upon any subject. If it is religion, theirs is the creed of their sect. If it is politics, their party gives them the test by which to try their opinions, and if they coincide with this standard, they trouble themselves no farther. Every man, for instance, in a Catholic country has decided opinions upon the leading matters of faith, and yet how few, beyond the clergy stop to examine those opinions?

Under our government, it is true, we have no actual shackles upon public or private opinion. We have no ex-cathedra dogmas in politics or religion which we may not reject with safety.

The revolution that cut asunder the ties that bound us to the old world, was not so much a physical emancipation from the civil power of another government as it was a setting free of the human mind from antiquated notions and opinions upon matters of political and religious faith.

Europe has long been struggling to shake off the nightmare weight of her old systems, and the occasional outbreakings of popular violence there, serve to indicate the

heaving and deep felt agitation which is moving the very elements of her social state. It is the struggle of minds which would be free, to throw off the leaden weight that has so long kept down the mass of her people — a weight which the Puritans would not bear, and which their sons cast off altogether, when they assumed the place and rank of an independent nation.

But even here, where every man has a stake in the government, and where the public will — the only despot that we acknowledge is but the aggregation of individual opinions and wishes, how few, in reality, think their own thoughts, or speak their own words! How many are there who would spurn the idea of living otherwise than perfectly free, who would no more presume to go counter to those around them in matters of belief, of opinion or even of fashion, than the slave to resist the commands of a master.

Nor is this surprising if we examine into the causes which produce it. The mass of men here have no time to examine for themselves into the grounds of action or belief upon the great subjects which, from time to time, command the public attention. The politics of a state are, and of necessity must be, complicated from their very nature They embrace a mass of internal and external relations which can only be understood by long and patient study. It is not expected nor desirable that a whole community should give up themselves to this study. There must be a division of labor in this, as in other departments of industry and knowledge, and men are so constituted that they always will, as a general proposition, pay more regard to what concerns themselves individually, than what concerns the public at large. Where a man is born for a particular sphere, as is the case in the artificial systems of the old world, he might possibly find sufficient time to watch over the public interests, but he could have no inducement to employ it for that purpose. But here every man seems to be born in the way of an experiment to see what he will make of himself, and life is found an up-hill course for all who travel its thorny path. They all start at the same point, and wealth and honors are scattered along the acclivity that lies before them, apparently within the grasp of every one, and yet only to be gathered by toil and vigilance and care.

The consequence is, that few will withdraw their attention from the glittering objects of their pursuit to what is remote from their personal views, or stop to settle abstract political principles while they are acting upon the so much stronger principle of personal aggrandizement. The farmer and mechanic, like every other citizen, is the founder of his own fortune. Few begin with any other capital than an ordinary education, correct principles and good health. And, if by unwearied industry and economy, any one finds himself possessed of a competency, he finds too the demands upon his resources keeping pace with his means, and even if he can withdraw from the toil of active business, the cares of life still cling to him too closely to allow him to turn philosopher, or become a disciplined thinker. Nor is the merchant or manufacturer in any better condition to lead in matters of general politics. Business absorbs the whole powers of his mind, and beyond the tariff that affects his profits, or the state of the markets which affects his prices, he cannot stop to settle opinions which he is willing to adopt because, like his money, they are the currency of the day. Even the professional man whose business it is to think, to mingle and examine principles, will be found but little better situated to think for himself upon questions beyond the pale of his own profession, than the laborer in the workshop or in the field.

No one has ever risen above mediocrity in his profession, without feeling how much of his time is absorbed in the peculiar sphere of thought and duty in which he moves. And when we add to this the cares of earning a livelihood, and the labor of sustaining the externals of a nominal rank which the public in a measure demand, how few professional men are able to go out of the pulpit, the bar or the round of medical duties to instruct themselves or others upon matters of national policy or the multiplied relations of government, of which everybody hears, and reads and talks so much, and most of them knows so little.

The consequence of this is what might naturally be expected. All take an interest in what is going on around them, and in one way or another acquire opinions upon which they are willing to act. But they unconsciously become copiers of others, and, without being willing to acknowledge it, blindly follow where others lead.

Who has not seen this, again and again, operating upon a whole community? Let a man of wealth and address become a citizen of any of our less considerable country towns, and his influence soon fixes its stamp on everything around him. If he is a man of taste and refinement, whether these are manifested in the style of his buildings or the ornaments of his grounds, his example is felt in a general improvement in everything connected with taste in his neighborhood. If on the other hand he is a free-thinker, disregarding revelation and its sanctions, it lends new courage to those who would denounce whatever is sacred, and the whole tone of public sentiment there becomes debased.

I repeat, then, how slight, often, are the moving causes of those tremendous outbreakings of public feeling which, to a casual observer seem to be the spontaneous movement of intelligent minds.

I do not say that the mass of the people never think, for there are times when they seem to scrutinize with great care, the correctness of doctrines which are afloat in the world. Indeed the theory of our government is, that the people will always judge for themselves. But it is only in times of deep excitement and well directed feeling, that this theory is actually carried into practice. But, take the public mind as we ordinarily find it, take men as we see them, absorbed and wholly absorbed in their own pursuits, and take the politics of the country as we find them when there is no great cause of alarm nor immediate danger to rouse the public attention, and how few, how very few are the men who originate the notions which the public adopt as their own and cling to, for the time being, as if they had a rightful claim to the paternity of such opinions. And who are these few? Are they the philosophers, the deep thinkers, the political or classic scholars of the day? Who, in other words manage our elections? for here we are to seek the moving spring of the popular will.

The sober and quiet citizen who loves the calm of private life better than the wrangles and brawls of political strife, stands aloof, or comes to the polls only from a sense of duty; while the noisy superficial demogogue, the bar-room politician and the echoer of stale slang and worn out abuse are left to be the organs of public opinion. Patriot-

ism and love of country are made the catch words of party, and the plaudits of a favorite leader, become identified with the applause which is due to greatness and goodness alone; and the mere senseless hurra of a thoughtless multitude is registered as the voice of an intelligent people. When once an opinion has thus received a currency, it acquires a force and stability, second, scarcely, to the immutable principles of truth, and however base or worthless it may be, still, if it bear the true political stamp, it thereby acquires a currency that no one of the true faith ever thinks of disputing.

Fortunately this does not attain in anything else to the extent that it does in politics, for in nothing else are the leading passions of the mind so generally enlisted. Offices and honors in our elective government are prizes held out to the cupidity of all who will contend for them, and the people themselves, like the trained elephant, lift upon their own neck the master who has art enough to coax and flatter them to take him for their guide.

Political truths do not seem to be like anything else that passes for truth. In science and even in morals there are certain principles which may be considered as settled, because no man in his sober senses thinks of attacking them. But in politics, especially in the party politics of a republic, innovation takes the character of discovery, and change assumes the name of improvement. Those who attempt to introduce a change in the political state of a free people have a decided advantage over those who are content with the existing state of things, and revolutions in popular opinions are often effected by the mere dint of restless activity on the part of a few, while the great mass of the people are but passive spectators of the change, or become parties to it by suffering their feelings and prejudices, to be enlisted where their judgments were never employed.

Among the means of moving public feeling there is no engine so powerful as the press. Where every body reads and in every house a newspaper is found, the influence of a periodical press is immeasurably great. A partisan press is in fact the lever by which every sect and party endeavors to overcome opposing obstacles, and wo to that man or that cause against which this is directed, if it be not sustained

by a power of equal force. Hence every sect and party and denomination has its newspaper, which receives and reflects the peculiar character of the cause in which it is engaged.

But while the press leads the popular will, it in its turn is led and controled by the very power which it sets in motion. And who are the managers of this tremendous engine, the partisan press? Who fill the columns of our daily journals with praise or denunciation of public men and public measures? Who replenish the fountain which through its thousand streams, supplies the thirst for knowledge and excitement which pervades the community? To many of these, I wish I could say all, I cheerfully accord the respect which is due to industry, intelligence and integrity. But to others and not a few, no other praise is due than faithfulness and subserviency in the cause of a party however dangerous or despicable. And the danger is, lest the public may not discriminate between the opinions of the honest and those of the knavish politician. If it is printed, it passes for truth with many minds, however wicked or absurd a doctrine may be.

It is for this reason, we so often see opinions the most dangerous and extravagant obtaining advocates, for a time, and even when an absurdity to which the public mind may have clung for awhile, has been exposed, it seems to be as open as ever to delusion, and if we might judge mankind by what we casually observe, we might safely affirm that they love to be deceived.

But, whatever may be the means, if the people become enlisted in partisan excitements, they cease to be masters and become an unconscious instrument in the hands of the master spirit that has aroused them. This has ever been the case in popular governments. The people of Greece and Rome supposed they were the state long after their power had passed into other hands. When they had once yielded up their passions to the guidance of those who flattered them, they were ready to do the bidding of those by whose arts they had been seduced. And whether it was to banish Aristides, or to seize upon and divide the possessions of the rich under the plea of agrarian equality; it was all in the people's name, and by the people's will, while they were forging the people's chains and annihilating the people's liberties.

Fortunately for our country, we have an advantage unknown to the ancients in a written constitution of government, which serves to limit the exercise of excited feeling and to correct the standard of popular opinion. Our constitution, however, can contain but comparatively a few and those general propositions upon the subject of the government and its powers, and these, as we have seen in our own day, are open to whatever construction, honest integrity may give upon the one side, or maddened zeal and excited jealousy may form upon the other.

With all our security then from a written constitution, with all the intelligence that is diffused through the community, with all the aids to light and knowledge which are scattered in every form by a most prolific and unbridled press, we can nevertheless easily perceive that the subject to which I have called your attention is one of great moment and difficulty. Guard it as we may, regulate it as we will, popular sentiment will govern for the time being, and nothing can preserve our government in its purity, our institutions in their vigor, and our liberties secure but keeping public opinion right.

But how, and by whom, is this to be done? I answer, and it is to this that what may have seemed a long digression, tends, that among the most efficient means by which this is to be accomplished is the influence of the school master. I use the term here in its broader sense, as embracing all who are engaged in the business of instruction including our higher seminaries and colleges. And in the first place, the business of a school master implies education, intelligence and habits of thought and reflection on his part. In the next place it supposes that his walk in life does not bring him in contact with those exciting causes which operate to poison the minds and distort the judgments of party leaders. He of course can view and weigh the conduct and motives of such leaders, and detect the actual tendency of their measures, whatever may be the form in which they appear before the public, and without mingling in, or becoming party to the strife of rival factions, or departing from the path of his own appropriate duties he may appeal to the reason of the public and spread before them the true character of their would-be leaders and of the schemes which they would impose upon the people's credulity.

I look forward to the time when the science of government, so long neglected, but so eloquently and appropriately recommended, the last year, before this association, will become a part of the common education of every citizen. We have ceased to depend upon a foreign supply for the class books of our schools, and it is time that with American books, we should be able to teach Americans this most important branch of science, so that our citizens shall no longer be obliged to depend upon the columns of a party newspaper or the turgid paragraphs of Fourth of July orations, to settle the principles of our free constitution. And fortunately for our country, the necessary text books for the acquisition of this science are now supplied to the public. The "Political Class Book," and the "Commentaries upon the Constitution," supply safe and judicious manuals for our schools and higher seminaries, which must leave the citizen without excuse who shall hereafter pass through the discipline they impart, and be made a dupe of the knave or empiric in politics.

When this science shall be committed to the school master, he will of necessity be led to examine and settle principles, and enforce, before his classes, opinions which are to guide them in after life; and if, while he is doing this, he shall sow good seed, it will spring up and choke the poisonous product of the demagogue's labors.

But we need not wait till a new generation is educated. The school master may begin his work to-day. The people, with all the appearances to the contrary, do not intentionally cherish wrong opinions. The very reason that they are so often misled is the consciousness, which so many of them feel, that they are not prepared to form a true estimate of matters of doubtful policy. And if they are misled by the artful wiles or the boisterous confidence of the demagogue, it is not they who seek him for a guide, it is he who courts and follows them, and if worthless opinions become current, it is because there are so few who can or will distinguish the genuine from the counterfeit.

If then a class as numerous as that which is engaged in the business of education, whose hold upon the confidence and affections of parent as well as child is as strong as theirs, would lend the light of their own minds to guide the people aright, they would not be found so often

going astray, public opinion would not be the proverbially fickle thing it now is, nor would it veer and shift with every new wind of doctrine.

Let no man call this visionary or fanciful. Where lies the difficulty in the case? That the school master has sufficient integrity to be a safe guide, few can doubt, for of all fields, the school room with its round of unpretending duties, would be the last for personal or political knavery to flourish in. In the next place as a class, they have better opportunities than most men, if they would but improve them, to become safe and competent guides in matters of general policy. Nor is it necessary to become embroiled in feuds and controversies in order to understand or enforce the true principles of politics and government. They have, moreover, peculiar facilities of access to the minds of the people by being of them and among them, which furnish opportunities to instil into the minds of the young as well as of the old the doctrines which they would enforce, and the press is open to them, through which to disseminate and defend these opinions.

These advantages may be enjoyed by the school master beyond any other class of literary or professional men. He has fewer jealousies to encounter, his time is more systematically divided, and the regularity of his pursuits presents fewer interruptions to his thoughts and investigations than most others who are actively employed in the business of life. The clergymen, for instance, is by a tacit understanding, withdrawn from the field of politics. If a lawyer ventures to enter it, his motives are at once suspected as being selfish, and few physicians have time or inclination to give up the pursuit of natural science to solve the dry and often abstruse problems which grow out of the social and political state of man.

As for a class of purely literary men in our country, they never have been and never can be sustained. It has been supposed that when our country grows older, the field of mental labor will be more accurately divided, and the professed scholar will take the rank which his importance merits. But though generations pass away, our country, so far as the personal relations of individuals in society are concerned, does not and will not grow any older than it now is. Where every man has to found his own fortune anew, and distinctions are not to be acquired save by per-

sonal effort, the genius of everything is and will be practical in its character. Utility becomes the test of value, and few will ever be able to live by merely literary pursuits. Whoever would cultivate literature, must connect with it some employment which pays him what the laborer, and, in our country the laborer only, is thought worthy of, his hire. Everything is graduated by dollars and cents, and genius can only live by bringing its wares to market, while enterprise and public spirit are forever busy in seeking out objects of profit and gain. The wilderness falls before them, the utmost bounds of the ocean are traversed by them, and time and space are well nigh annihilated by the triumphs of enterprise and art.

> "These are not the romantic times,
> So beautiful in spurious rhymes —
> — Lord Stafford mines for coal and salt,
> The Duke of Norfolk deals in malt,
> The Douglas in red herrings
> And noble name and cultured land
> Palace and Park and vassal band
> Are powerless to the notes of hand
> Of Rothschild or the Barings."

I do not intend to say that individuals are not found in every honorable profession and employment, who do not exercise a decidedly salutary control over public sentiment. I would have the school master become a co-worker with these, I would have him carry from this very association of the friends of education, a warmer zeal and a firmer purpose to make his profession as high and influential over society at large, as it is useful and important in forming the individual character.

The sophists of Athens might show how the school master may corrupt a nation beyond the power of philosophy to redeem, and the general intelligence of New England, as compared with the old world, may show the influence which the village and district school exerts upon a community.

In addition to all that has been urged at this time, there are some traits in the political character of the times which demand the attention of every liberal and cultivated mind. There is a radical spirit at work which would break down everything that is stable and respectable in our institutions. There is a prevalent disposition to level down everything

to a certain standard, and that standard is the point in the scale where the reformer happens himself to stand. There are those who, with Jack Cade, would "hang him with his pen and ink-horn about his neck," who "can write and read and cast accounts," especially if taken, like the clerk of Chatham, "setting of boy's copies." Let a crusade be preached against wealth, or letters, or whatever else renders a class of men obnoxious to the envy of little minds, and there are neither wanting leaders nor followers to carry on the enterprise. Under the influence of this spirit, the very household words of our childhood change their meaning. Ill-natured indolence, too proud to labor, puts on the guise of the "working man," and denounces the toil of the scholar, and above all of the professional man, as dangerous or idle. And the thriftless heir who lives in luxury upon his father's hoarded thousands, or engrafts himself, by matrimonial alliance, upon some wealthy stock, decries the "accumulator," as an object of public odium, and rides into political favor by the juggling trick of pretending one thing and practising another.

It is true we hear much of education; and universal and equal education, at the public charge, is the cant word of the day, and many honest minds are deluded by so plausible a pretence. But what sort of education would they diffuse who would scout the bible as a fable, and break in pieces the frame work of society? Of what use would schools or school masters be when laws should no longer be respected, and pre-eminence, even in intellectual gifts, would only serve to mark its possessor as a victim of radical proscription.

I do not mean to speak harshly of even the misguided factionist. But they who foment this odious spirit of proscription, who delude the popular mind by appeals to groundless prejudices, who would cut away the anchor of the good man's hopes, at the same time that they would annihilate the rights of property, and convert the social state of man into that of lawless rapine, are worthy only of the honest execrations of every man who loves his country or would defend her honor.

This war which the lawless of every age have been ready to wage against superiority of any kind, whether of wealth, of public confidence, or of intellectual endowments, is one

from which literary men, and especially the school master, ought not to shrink. So far as it regards them, it is a war of extermination. "Away with him — he speaks Latin," is a sentiment that has survived the age which gave it utterance, and they have but carelessly observed the laws of human action who suppose that in the progress of that indiscriminate reform which is to reduce the inequalities of society to the unbroken level of undistinguished equality, the scholar or the man of letters can escape the march of the crushing wheels of this political Juggernaut.

Under our government every man has a duty to perform in preserving whatever is valuable in our institutions. It is a law of nature that nothing worth enjoying can be preserved without vigilance and effort, and no man, however humble his rank or condition may be, may not make his influence felt in the circle in which he moves. But in the labors of the literary men of our country the world itself has a deep stake. To them, in no small degree, is committed the all important charge of keeping alive the sacred fire of knowledge, in the light of which alone can liberty flourish.

Men may deny the truth of revelation, but there is, at least, sound philosophy in every page of the book that contains its records. And when the author of our religion told his chosen companions that they were to be the "salt of the earth," and "the light of the world," it was but a metaphorical representation of that influence which the example and opinions of men of virtue and intelligence always exert upon the character of society around them.

Without profaning this figure, we may boldly claim for the school master a position in society from which, as his own character may be, he sheds a baleful or healthy light on everything around him.

We hear, almost every day, fears expressed that the Catholics will educate the West, and plant their schools all over the wide valley of the Mississippi. But mere learning and education are certainly among the last things for a New England community to dread, and if the danger stopped there, we might bless the memory of his holiness for every fresh supply of bounty to our western brethren. If there is danger from this quarter, it is to result from the influence which the resident school masters and clergy will almost

necessarily exert over the minds and opinions of the community with whom they mingle and associate, and not from the mere communication of knowledge within the precincts of the school house.

I leave, however, to others to settle matters of religous faith, and have only alluded to the Catholic operations at the West, in order to illustrate the influence of the school master as a citizen upon the community around him.

I might wear away still another hour and yet but half exhaust the illustrations of which our subject is susceptible. It grows in interest and extent the longer we examine its bearings upon our dearest interests and relations. Who can look upon this association and those who come together on occasions like the present, and not feel that the opinions they may form and the sentiments they may imbibe, when scattered and diffused in the community through which they are spread, will and, of necessity, must, produce an influence whose extent cannot be measured. And if this be true of them individually, how much more strength is there in union, how much greater must be the confidence and courage which grow out of the consciousness of sympathy and good fellowship which such meetings as these awaken, and how many a sombre hour of seemingly thankless toil may be brightened by the recollection of the hours which are here devoted to the duties, the character and the influence of the school master ?

And when he looks around him and sees who is engaged in the work of elevating and improving society, he feels that his influence is not dissipated or lost. When he looks at the old world, he sees that the school master is in fact abroad. In Prussia despotism itself has become his patron, and the child of the emancipated serf is drinking in at the, till late, forbidden fountain, the invigorating waters of knowledge and truth. All over the continent there are minds at work in the great cause of education. England with all her reverence for antiquated forms and with all her tenacity upon established systems, has felt the impulse of modern improvement through all her social elements, and when the school master shall have done his work there, though names may not change, there will be a new face upon society. Though the king may still wear his crown, though the lord may still traverse his wide domain, the

people, the oppressed, the uneducated, the taxed and pauper-stricken people, will have taken the rank to which knowledge and intelligence elevate the man.

The time is coming when knowledge will change the political aspect of the world, when the human mind will not be enslaved, when it will break away from the darkness in which it has been chained, and be free in the light of political and religious truth. It may not come till we shall have gone to our account, but whoever shall have been engaged in the business of educating the generation that is to fill our places, may rejoice in the conscious assurance that, humble as their sphere may have been, the world will have been made better and happier and freer by their labors for its good.

LECTURE IV.

ON

THE STATE AND PROSPECTS

OF THE

GERMAN POPULATION OF THIS COUNTRY.

BY H. BOCKUM.

GERMAN POPULATION OF THIS COUNTRY.

The distinction between the German and American population in this country, does not consist, as some might suppose, in the latter being born on this side of the Atlantic, whilst the native land of the former is Germany; but in the fact that not only the natives of Germany, but also the descendants of German emigrants, as long as they retain the use of the German language, are embraced under the general appellation, of the "German population."

It is owing to the peculiar manner in which this foreign element has become an integral part of the American people, that it is out of our power to obtain an exact statistical view of this population. About a hundred and fifty years ago, the first body of the German emigrants removed from the State of New York to Pennsylvania, because they could not agree with the Dutch settlers, who then had entire possession of the valleys of the Hudson and the Mohawk. From that time until the present, great numbers of Germans have arrived every year on our shores, and in many instances have intermingled so entirely with the English portion of the community, that it has been found impracticable to take an exact census of them.

It may suffice, then, that thousands and tens of thousands of this German population are spread over almost all the different parts of the Union; and that the influx of German emigrants, has been, and is much more rapid, than the progress of the English language could be, in a community whose national predilections have become proverbial.

In directing our attention to the descendants of Germans, we find that a very small portion has carefully fostered those principles of religious and intellectual cultivation,

which their forefathers had imbibed in their own country, whilst the great majority, from reasons which we shall endeavor to state, have not only been deprived of the light which their fathers enjoyed, but have been likewise excluded in a great measure, from the influences which operate favorably on the religious, moral, and intellectual state of the American people.

It is well known that the great mass of the first Germans, consisted of redemptioners, who fled from the oppression to which they had been subject in their native country. It is also known that by perseverance and industry, they succeeded in benefiting the country which had received them hospitably, and that they obtained a rich return from the produce of their agricultural labors; but it is far less known, how little their religious and moral state corresponds to their physical well-being. The frequent and entire want of instruction, the necessity of gaining their livelihood by great and uninterrupted efforts, and the slow but certain rewards which they obtained from the ground they cultivated, has been the cause that they seem to have become incapable of raising their eyes from that ground, to Him, who gave them both "to will and to do according to his good pleasure." The situation of their ministers almost prevents their usefulness, when they have to attend to the spiritual wants of six or seven congregations; and attempts at extending to them other means of religious instruction, have but too often met with decided opposition, and sometimes have excited the most unexpected and unaccountable suspicions. A very devoted and benevolent friend of mine, for instance, endeavored some time since to form a Sabbath School near the banks of the Lecha. For a long time he could not ascertain why his efforts were so little encouraged, until he finally was informed that he was suspected of forming this school with a view of increasing the tolls of the bridge over which the children had to pass.

The state of morality, you may easily imagine, cannot be a very high and elevated one, where religion has so little practical influence. Though the love of self does in some cases apparently supply the want of the purer principles of a heartfelt religion; though, — thanks to habit and constitution — they fulfil conscientiously many of the common

duties of life, it is certain that they have no pledge sufficiently sacred, by which they might be prevented from trespassing as often as opportunity and inclination should tempt. It is not the law of God, but the law of man which they respect, and he who does not incur the penalty of the latter, may habitually sin against the former, and yet enjoy the respect and support of his neighbors. So it happens, that the want of that virtue, the high conception of which is peculiarly characteristic of the American daughters, is regarded both by parents and children with levity or indifference.

> "Vice is a monster of so frightful mien,
> As to be dreaded needs but to be seen;
> But, seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

When you enter the sequestered valleys, or approach the habitations of the early settlers, where every new view presents an enchanting picture, and every step suggests a poetical thought, as long as you are only occupied with inanimate nature; the degraded character of the inhabitants of these beautiful regions, forms but too sad and striking a contrast.

This general want of moral excellence, however, becomes most obvious to the eye of the stranger, when it is openly exhibited by those whose duty it is to be the foremost in opposing the current; when the intemperate and the dissolute foreigner is entrusted with the education of the young, and when thus his own vices are engrafted on the susceptible minds of his pupils.

Even now, you may imagine that you see one of these unfortunate beings, slowly moving along on the hilly road. He seems uncertain whether he is to enter the village before him, when suddenly his eyes meet with an advertisement, which he sees nailed over the door of the little village church. A teacher is wanted, he finds, who is able to read and to write; the committee of examination is to meet at nine o'clock in the school-room. Just then he hears the village clock striking, and without further hesitation, he enters the room appointed. After he has given them a fictitious account of his own merits, a newspaper is handed to him, which he reads without difficulty; he is then made to copy a certain portion of it, and satisfies the examiners

beyond description. They are about to consult whether they ought to give him the appointment, when he inquires with a satirical smile, whether their children are not to be instructed in cyphering. "Certainly," replies one; "Most undoubtedly," another. "Then please to examine me on the rule of three." "The rule of three?" asks the speaker, with a ghastly countenance and moves slowly backwards; "the rule of three!" re-echoes the whole council, and succeed in gaining an advance of their leader, until finally the candidate is left alone with the children, who have been merry spectators of the scene. Where cases of this kind are of frequent occurrence, it is a matter of congratulation, that the schools are only open during three or four of the winter months, since during the remainder of the year the labor of the children is wanted on the farms of their parents. Nay, it may even be considered a fortunate circumstance, that many of the Germans are opposed to having their children read and write, because they think that it opens the way to every kind of iniquity; but on the other hand, we shall feel truly sorry when we hear how little hope there is of a reformation, and how strongly and unanimously they oppose a sound and general system of education. But a few years ago, for instance, an attempt was made to gain the influence of the rich German farmers in favor of a system of taxation, as it has been established in our State. "If we have a general system of taxation," was their short but logical reply, "the children of the rich and the children of the poor will have the same means of being educated. It is likewise certain that the children of the poor will have time to go to school, whilst the children of the rich are employed eight months out of twelve on their farms. The children of the poor, therefore, will obtain thrice as much learning as the children of the rich; in the course of time they will be sent to Congress, they will obtain all the good offices, and will finally rule over the children of the rich. This shall never be the case!"

If after these preliminaries, you should yet be desirous of becoming more intimately acquainted with them; if you should wish to visit them at their fireside, and to listen to their social effusions, you will be still more confirmed in the conviction, that the state of this great majority of the American Germans does not admit of any extended com-

parison with the general character of either America or Germany. Although externally the little cottage which you are about to enter, is unadorned and even unpainted, and is generally thrown into the shade by the spacious and extensive barn which you see by its side, you will find that its interior is not without all the substantial physical comforts to which you may have been accustomed. Nor is the reception with which you meet, however rough and unceremonious, wanting in heartfelt hospitality. Soon, however, you are reminded, that in one sense of the word at least, you are not at home. The wild hunter, you are told, has last night been holding his spectral chase through the forest, and has made himself known to the inhabitants of the cottage by a strange clapping of the window shutters; nor has the horse-shoe, which you saw fixed over the outer door, proved a sufficient protection against the visiters of the Blocksberg. Likewise, a blue-light has been seen for several successive evenings in an adjoining meadow; and the question is very gravely discussed, whether the inmates of the cottage should sally forth that evening and dig for secret treasures. The consultation, however, is interrupted by the sudden indisposition of one of the family. Immediately the pow-wow physician is called, for Indian and German superstitions have become intimately associated in the mind of your hosts. On a tripod, in one corner of the room, pieces of wood are placed according to the peculiar laws of the Doctor's art, and by the burning of a charm the patient is to be freed from every pain.

The amusement, however, which at first these strange proceedings afforded to you, soon wears off, and you turn round to the book-shelf to seek relief there from the humiliating trains of thought which these occurrences have suggested to you. The Bible, some books on dreaming and witchcraft, and one or two German newspapers, form the whole stock. In glancing at the latter, you meet with another piece of Americo-Germanism: German words with English terminations, or the reverse. Their intercourse with Germany, however, has obviously been interrupted for many a year, since the few new thoughts which the progress in science and art has conveyed to them, are entirely expressed in the English language. It is principally owing to this circumstance, and to the fact that there

is but very little intercourse between the different settlements, that the dialects spoken by them have few general characteristics in common, and that they are entirely wanting in euphony. In many instances they are perfectly unintelligible to those who have been educated in Germany.

But to return to our newspaper. It was at first only the strange mixture of German and English words and terminations which attracted your attention, more than the matter itself. But how great is your astonishment, when you find that the political news which the paper contains, is the very opposite of what you happen to have read the very same day in an English morning paper. Where such glaring deceptions can be practised, it must be easy to misguide the reading community, and a second glance at the paper serves to establish this fact. You meet there with a petition which opposes the interests of education, and yet many of the signers have been compelled to make three crosses, because they are unable to sign their names.

It is now time, however, to leave the farmer's cottage, and to enter upon the more pleasing task of inquiring what has been done for the improvement of the Germans, and in what manner this cause may be further advanced. In travelling through that part of the United States, which is mostly settled by the descendants of Germans, you meet from time to time with oases, as it were, in these fields, which are as barren and neglected, in point of intellectual culture, as they are fruitful and cultivated in agricultural respects. There are a small number of institutions, which have been mostly founded by those who have been brought up in the midst of the Americo-German population, but who by a constant intercourse with Germany, and with the most intelligent portion of the English community, have preserved themselves free from the evil influences by which they are surrounded. They have founded seminaries and colleges, and have gradually gained the confidence of their German neighbors, whom they alone are able to approach. Their lectures are partly delivered in German, and partly in English, and the ministers whom they send forth, are likewise taught to preach in either language. Such, for instance, are the institutions at Gettisburg, Nazareth, and a few other places. In Gettisburg, particularly, a spirit of devoted piety and an enlightened zeal, has been, and is now exerting in behalf of the Americo-German population.

But it is not only the descendants of Germans, who are to engage our attention; the natives of Germany, who have become naturalized in this country, and many of whom have settled in the cities, are as deserving of our care, lest they should fall into that state of religious and intellectual apathy, which we have before described. As they are in a great measure beyond the influence of the institutions referred to, German societies, together with English and German libraries have been established in the principal cities of the Union. The high and the low, the rich and the poor, the cultivated and the uncultivated, are thus brought into contact, and an opportunity is afforded of attending to the intellectual and physical wants of those who from their ignorance of the English language, are virtually separated from the community around them. It will thus become possible to open a regular intercourse with the Western States, that to those emigrants who wish to settle there, both instruction and physical comfort may be in some measure secured.

It deserves particular attention, that these societies, as well as the institutions of which I have spoken before, have procured to some extent the means of English instruction to the Americo-German population, that they may be assimilated in a national point of view to the American population, and that they may receive their share of the favorable influences which prevail among the latter. These efforts have been particularly successful in regard to those emigrants, who have but lately come over to this country. They have always enjoyed the benefits of religious instruction, and with a childlike readiness flock around Him "whose voice they know," whilst many of them, though in the lower ranks of life, are well educated, and, for that reason, prepared to receive instruction in the English language.

But all these efforts have been but partial, and therefore to a certain extent unsatisfactory. The torrent of emigration is pouring forth unceasingly so great a mass of foreign elements, that only a general and careful attention to the subject can preserve us from being carried along by its floods. In an absolute monarchy, the intelligent and vigorous rule of the sovereign may preserve the virtuous and cultivated from being directly influenced by the degraded

and ignorant; in a republic, this is impossible. Under a government where the law directs that he who does not avail himself of the means of instruction, which are placed at his command, shall be *compelled* to use them; under such a government, we have reason to suppose, that intelligence is in a progressive state. In a country like ours, of which the Italian "lasciar far," seems to be the appropriate motto, the free and voluntary action of the intelligent part of the community can alone secure that great result. We have heard the warning voice of a well known foreign writer. "Let the Americans beware," said he, "of extending the rights of naturalization indiscriminately to foreign emigrants!" Though this may be justly said in regard to all foreigners, it yet applies with peculiar force to the German population. It is likely, indeed, that in less than half a century the Germans in Pennsylvania, Maryland and Virginia, will be almost entirely absorbed by the English population, as has been the case with the Dutch in the State of New York, and with the Swedes in Delaware. Yet we do not owe this prospect to a decrease of emigration, as has been the case with the nations above referred to, but to the fact that the Western States afford a wider and more productive field to the agricultural pursuits of a great majority of the emigrants. In the West, then, this division of language and feeling, will continue to exist with all its evil consequences, unless we use the means which are yet in our power to prevent it, unless we attend carefully to the intellectual wants of those, whom we permit to become members of our body politic.

LECTURE V.

ON

RELIGIOUS EDUCATION.

BY R. PARK.

RELIGIOUS EDUCATION.

Of all the blessings transmitted to us by our forefathers of New England, perhaps none has proved more important in its consequences, than the system of Common Schools. To this system we are probably indebted for our civil and religious liberty, and with it the general diffusion of knowledge, competence and contentment. It is the common schools of New England which have made the mass of the people more intelligent and happier than any other people on the globe. How great then our obligation to husband this rich legacy, and transmit it to our successors not only unimpaired but improved; in the hope that ere long our whole country will realize the blessings of mental and moral education.

Doubtless the system, like everything else of human origin, is yet imperfect. Much remains to be done, in introducing it where it has not yet been adopted, and enforcing it where it has been; — in the better education of teachers for this profession, by seminaries adapted to the purpose; — in the improvement of school books on every useful subject, both as to the matter and manner of instruction, so as to make them worth preserving as a private library through life; — in the further illustration of the exact sciences, by means of specimens, instruments, and other apparatus; — in the formation of school libraries; — and in the extension of physical education, by gymnastic exercises, or by manual labor in agriculture, or the mechanic arts, according to the future destination of the pupils.

But there is another subject relating to the improvement of schools, and to education in general, which has deeply impressed my mind, and which has induced me to appear

before you, ladies and gentlemen, on this occasion. It is the subject of Religious Education; on which I feel the more free to express my sentiments, because having embraced a profession which has once incurred the imputation of neglecting religion and morality, I am willing to believe that these remarks may derive incidental force from that circumstance, and may possibly elicit more attention from some minds than if emanating from the sacred desk or from one of its consecrated ministers.

And first, permit me to disavow any sectarian or partial object in the remarks which I have to offer, denying even the wish that any one sect or party should predominate over all the others. I believe that no sect is perfect, or so free from prejudice and error as to be safely entrusted with the keeping of other men's consciences. So frail and selfish is human nature, that I fear there is no safeguard to religious as well as civil liberty, except in the division of sects, watchful of each other, and thereby mutually armed against the approach of intolerance. On the other hand, there is no sect of professed Christians which does not more or less imbibe the pure principles of its divine Master; none which is not more refined, moralized and beatified by following his perfect example: and I believe that any one of their creeds is better than irreligion or indifference. While, therefore, I regret these differences of opinion, as a necessary evil, consequent on the imperfections of humanity, I only advocate the cause of Christianity divested of human traditions and extraneous inventions; I only advocate the great truths and precepts of the New Testament, as the foundation of social order and morality, of temporal as well as eternal happiness.

If there be any one in this enlightened assembly who denies the sanction of this only pure code of ethics, I would beseech him to pause and reflect before it be too late. If in the life or the doctrines of our Saviour, there were aught to disapprove — if his motives could be imputed to priestcraft, or his actions accused of selfishness, or his doctrine suspected of insincerity — then might I be silent. But if, on the contrary, "he spake as never man spake," then surely it becomes us to receive him as he declared himself, the Son of the living God.

But, perhaps, he whom I address has advanced still

farther, and has come to the conclusion, with the French Revolutional Assembly, that "There is no God, and death is an eternal sleep." Heaven grant that his doctrine be not the means of sending him to that sleep as theirs did them! — for who can doubt that the cold-blooded murders by which most of them fell, were the legitimate consequences of this doctrine? Well has Pope said,

> "A little learning is a dangerous thing;
> Drink deep, or taste not the Pierian spring."

To him who looks forward to a bright world of happiness, now shrouded in mystery, but where then we shall know as we also are known — to him all the knowledge that relates to this world is but a little learning. The immortal motto of Solon, one of the seven wise men of Greece, was, "know thyself." But who can fully know himself without knowing his Maker, and feeling his dependence on that Being for life and all its blessings? Short sighted reason observes the nearer operations of the deity; discovers his secondary and subordinate agents; regards them as causes which are only effects; and, after tracing a few links of the chain, sees no farther, stops short, concludes that she has reached the end and seen all; yet perceives not the first cause, and therefore denies it. Fatal mistake! As Socrates, after a long life of study, only came to know that he knew nothing; as Newton, after discovering one more link in the great chain, still seemed as one merely gathering pebbles on the shore of the great ocean of knowledge; so the more we know ourselves, the more shall we distrust ourselves, the more perceive our little learning; and, admitting our inability to fathom those depths of which we realize the existence, we shall come at length to feel that there is a God, by the very mystery in which he has veiled himself; — we shall learn to adore him in his works, to receive his revelation, and shall prepare ourselves shortly to be ushered into his immediate presence.

This is not the time nor the place for an argument on the evidences of Christianity. It is enough to know that they have been examined by the profoundest minds, and elucidated by the ablest pens, so clearly, so incontrovertibly, as to convince every candid inquirer that Christianity is indeed a reality, on which depends our eternal welfare.

And I will add my belief, that it has done more for the civilization of our race, for the amelioration of its sufferings, and the advancement of its happiness, than all other visible causes combined. I believe, moreover, that it is the only sure basis of morality; the only efficient sanction to any code of civil polity; the only adequate restraint of our evil propensities; the sheet anchor, which alone can stay us from shipwreck, amid the storms of passion. Go to our prisons, and you will find that their miserable inmates are those whose early religious education was either neglected, or so perverted as to destroy its good effect, by prejudicing them against its precepts, or giving them a false, inadequate idea of its duties. Look, on the other hand, among the most worthy, virtuous and happy of our citizens, and you will recollect that they were the early subjects of a religious education, or at least of the hallowing influence of piety.

It is then of vital importance to our country, that all the rising generation should be instructed in the principles and practice of true religion, as the sum total of virtue and morality. And the impression must be made early, or it will be too late. If we do not sow good seed, the enemy will sow tares. If we do not insist on religious instruction, the youth will naturally conclude that we attach little importance to it; and he will attach still less. Not only must we give the instruction, but enforce it by our example. The dullest pupil will detect and despise the hypocrisy which points one way, but moves the other; while few will be so discriminating as to receive the right doctrine, and reject the wrong practice. None but a truly pious man is fully qualified to be a teacher of piety; though none should decline the duty from a consciousness of deficiency. That consciousness is the first step to reformation; and the teacher has a new inducement to self-cultivation, that he may the better perform his duty to his pupils.

Much of the value of religious instruction will depend on the manner of imparting it. Not as a dull, cold formality, a mere ceremony in which the heart has no concern; not thus should we infuse the words of eternal truth. Not thus had St Paul preached to the Church of Ephesus, when he said to its assembled elders, at their last solemn meeting, "Therefore watch, and remember that by the space of three years, I ceased not to warn every one, night and day, with

tears."—(Acts xx. 31.) An earnest, sincere and benevolent manner, arising from a deep interest in the happiness of the pupil, is doubtless an essential requisite. It is hard to teach, still harder to influence favorably, one who does not regard us as an interested friend.

It will be said, then, "Who is more suitable and responsible for the performance of this duty, than the parents and relatives of the young pupil in whose welfare they have so deep a stake?" And I admit the sentiment. In my view the parent who neglects the religious education of his child, might as well suffer him to wander filthy and ragged in the streets. I mean to say that, after providing for the wants of the body, he has still done less than half his duty, and if he does no more than this, his child is still exposed to ruin, unless some kinder friend shall be the providential agent for pointing out to him the only road to safety and happiness. — And how shall the anxious parent fulfil his task? Is it not by setting an example for his children, of pure conduct, well governed temper, and Christian benevolence? Is it not by giving them sound instruction in a familiar manner, and seizing the daily occurrences of life, from which to extract lessons of virtue? Is it not by availing himself of those leisure moments — those happy, blessed moments of domestic intercourse, which are the delight of every well regulated family — to awaken and develope their better feelings, their social and religious affections, and to carry their thoughts forward from the things of time and sense to the eternal home of the disembodied spirit? Is it not by leading them in due time to the school room and the sanctuary; there to develope and exercise their noblest faculties? Is it not by watching over them without seeming to watch; discovering the earliest symptoms of error, and by gentle means, if possible, by any means, if necessary, guarding them from contamination? Is it not equally by encouraging their virtuous efforts with all the warmth of a parent's affection? Is it not by furnishing them with such books and such company as may assist both to form their intellects and to improve their hearts? And, finally, is it not by reading with them the words of sacred truth, and leading them to communion with the author of their being in humble, penitential, grateful prayer?

I address particularly those who bear the sacred relation

of mothers. Yours are the deep fountains of feeling and sympathy for your offspring, which no drought can exhaust and no mortal ken can fathom. Your lives, in them renewed, in them are concentrated; and on their welfare greatly depends your future happiness or misery. Therefore, to you more than to all others, has Providence wisely committed the training of their infant minds; that as they grow in beauty, strength and goodness, you may reap the reward of your labor. Nature has given you their affections, as the tie by which you may lead them to virtue and usefulness. Form their tempers, then, to patience and obedience, the pillars which support the arch of moral government, and all the rest will be easy, if you know and pursue the path of duty. With parental love and obedience, and a patient temper, what may we not expect at the hand of careful cultivation!

But as the youth advances to manhood, and looks abroad in the world, he comes under other influences, which may change the direction of his life, for good or for evil. Hitherto he has paid implicit respect to his parents, and their opinions have been his constant guide. Now he begins to hear other and contradictory opinions, which are in danger of perverting his best intentions, and unsettling his soundest principles, unless they are fixed on the firm basis of rational conviction. The parent should therefore forewarn him of these dangers, and thus forearm him against them. Tell him that there have been unbelievers in Christianity, but let him also know how few they were. Show him that some of them were weak men, who led very reputable lives, but yet lost the enjoyment of religion — the hope of heaven, and died like the brutes that perish. Show him that some of them were obstinate and perverse men; too proud to yield their opinion either to the voice of reason or the whisperings of conscience, till death opened their ears to the truth, and humbled their pride in the dust. And add, that others were profligate, depraved men, who drowned the sense of truth in vain dissipation, or presumptuous sin, till they left the world like demons, with yellings, imprecations and despair. Let him realize all this, and he will be guarded against atheism.

At this stage of life particularly, should the sacred desk become the powerful advocate of religious truth. To this

end, the faithful minister will frequently adapt his sermons to the youthful understanding, and thus corroborate the instruction of parents at home. Numerous occasions will be presented for opening their minds to a practical view of their duties and obligations, preparing them for the labors and trials of life, and teaching them to remember their Creator in the days of their youth.

But though the minister and the parents have performed their duty, and still more so if they have not performed it, there devolves on the school master a weighty charge in building the fair fabric of manhood. To the teacher I now address myself. You have it in your power to second the efforts of anxious parents; or you may thwart and counteract their wishes. You may sow the seeds of usefulness and happiness in the minds of their offspring, or you may leave the uncultivated field to teem with thorns, and thistles, and noxious weeds, ripening for destruction. Should you, a few years hence, behold the blooming youth now committed to your charge, then grown to manhood, mature in knowledge, sound in principle, correct in conduct, devoted in piety, in favor with his brethren and his Maker — you will feel the pulse of joy beat high in the reflection that you have assisted in raising so goodly a palace to virtue and usefulness — so glorious a temple to the Most High! But if, on the other hand, you shall behold your former pupil wrapped in ignorance or indolence, neglectful of his moral and social duties, degraded by vice or debased by crime, a prey to lawless passions, a scorner of religion and blasphemer of his God; — however little this picture may be realized, and conscience reproach you as the cause, it will bring sooner or later a pang of remorse, which you would give worlds to remove.

Your employment is the noble one of instruction. And what instruction can be more important, than that which is necessary to make men Christians in heart as well as in name? Teach them to love their parents, their brethren and connexions; teach them to love their neighbor as themselves; but especially teach them to love the Lord their God with all their heart, and soul, and strength; for this includes all moral virtue. Guard them against evil example, in school and out of school, wherever your influence extends. Commune freely with their parents, con-

cerning their disposition, character and habits. Strengthen their moral sense by the aid of reason, and convince them that to be good is to be happy. Or if reason cannot prevail, restrain them from moral obliquity by coercion and by calling in the aid of parental authority. Warn them of any dangerous propensities, privately and earnestly; and show them by some striking example the awful consequences. Reward their good conduct with explicit affection and approbation.

Endeavor to correct their estimate of different objects and pursuits, that they may appreciate these at the true value. Teach them not to sacrifice for momentary indulgences, a good conscience and peace of mind, the happiness of years to come. Teach them that in the performance of their daily labors, the discharge of their social relations, the government of their hearts and lives — in all this, if done in the right spirit, they are proving themselves Christians, inasmuch as they follow the example of the Saviour. Finally, teach them resignation and reliance on divine support, through reading the scriptures and prayer — the channel through which flows every blessing from the fountain of all good.

These lessons will not interfere with the lessons of science which it is your province to teach; on the contrary each will assist the other. The study of nature is happily calculated to raise the mind in contemplation of its divine author; and the mind that can reverence the author will the more diligently study his works. Opportunities are not wanting in the school room, to him who seeks them, for enforcing moral principles. The reading lessons will continually suggest them, or may easily be selected for that purpose; besides the occasions so often presented in the maintenance of discipline. A well selected school library will be a powerful auxiliary to religious instruction; especially if the pupils' attention be often directed to those authors who have devoted themselves to the amelioration of our nature. Their voice, thus rescued from the tomb, may reach the heart that is cold to the exhortations of the living; and thus life immortal spring anew from the grave.

Let me add, all this you may accomplish without proscribing the tenets, or offending the prejudices, of any sect of professed Christians. There is common ground, on

which they all meet, enough for you to occupy, without disturbing the separate folds and enclosures which are their places of retirement. It will perhaps be a duty to point out the extremes of Christian doctrine; but still you may derive practical instruction from them all. Thus, whether all mankind shall be saved or not, it is equally certain that sin and irreligion will entail suffering and sorrow, sooner or later, for a long period or forever. Whether our Saviour be equal to the Father in dignity, or inferior, all must admit that he was the Son of God, and that his gospel has a divine, an eternal sanction. Whether the Holy Spirit were an emanation from the Deity, or only an immediate manifestation of his power and presence, he will equally reprove the world of sin, of righteousness, and of judgment to come. Whether salvation be by faith or by works, it is equally through grace and the gift of God. Whether it be by predestination or by special merit, we cannot know beforehand; and are equally bound to strive for pardon of sin, and purity of life, awaiting the Lord's good pleasure. Whether baptized by sprinkling or by immersion may be equally in obedience to the divine ordinance, as consisting in the frame of mind, and not in the outward application. And, finally, whether the churches be united in their temporal government, or separate; whether their ministers be bishops, or priests, or elders, or deacons; they may equally fulfil their object here in promoting the happiness of believers till they shall visibly be "one in Christ their Head." On these and other points Christians may differ in opinion; but all their creeds profess the same object, and should produce the same result. It should never be perceived by their conduct to what sect they belong, except in their attendance at their own place of worship. Not that it is a matter of indifference what doctrines we embrace; for some of them must be wrong, and thus much weaken the vital strength of religion. But what I deem of far greater importance, the ground on which all should meet, is Christian practice. This seems to me the best test of all doctrines; the one which our Saviour propounds when he says, "by their fruits ye shall know them." And on this ground would I base the religious instruction of youth. Their doctrinal views will ripen with time, and may undergo changes; their practical principles should be fixed at once, and remain ever after immutable as the laws of nature.

I cannot close this brief address without raising my voice in commendation of Sabbath schools. I believe them to be among the most efficient means which the age is employing for the diffusion of Christianity. In many cases they have strengthened previous impressions, and have nourished the seed sown in good soil till it brought forth a rich harvest of piety. They have reclaimed the abandoned, and restored the profligate youth to respectability and usefulness. Children taught in them have inverted the order of nature, and taught their parents to embrace the religion of the gospel. Parents visiting them have realized their value, and have thus been induced to instruct their children, or to send them to the Sabbath school. How much of vice, and crime, and misery, would be spared our country, were all its youth regularly engaged in giving or receiving instruction in the Sabbath school! — Teachers of common schools, has not the Sabbath also a claim on your services? Six days of the week you have employed in teaching the knowledge of this world; should not the seventh be devoted to the knowledge of the world which is to come? It is beautiful, by lessons of human science, to prepare the mind for usefulness on earth: it is sublime and godlike, by lessons of divine truth, to prepare the enfranchised soul for the enjoyment of eternal happiness in "the bosom of its Father and its God."

LECTURE VI.

ON THE

IMPORTANCE OF AN ACQUAINTANCE

WITH THE

PHILOSOPHY OF THE MIND TO AN INSTRUCTOR.

BY J. GREGG.

PHILOSOPHY OF THE MIND.

"Scientiis idem quod plantis. Si planta aliqua *uti* in animo habeas, de radice quid fiat, nil refert; si vero transferre cupias in aliud solum, tutius est radicibus uti quam surculis. Sic traditio, quæ nunc in use est, exhibet plane tanquam truncos (pulchros illos quidem) scientiarum; sed tamen absque radicibus fabro lignario certe commodos, at plantatori inutiles.

"Quod si, disciplinae ut crescant, tibi cordi sit, de truncis minus sis solicitus; ad id curam adhibe, ut radices illæsæ etiam cum aliqnantulo terræ adhærentis, extrahantur; dummodo hoc pacto et scientiam propriam revisere, vestigiaque cognitionis tuæ remetiri possis; et eam sic transplantare in animum alienum, sicut crevit in tuo."—*Baco de Augmen. Scient.* l. vi. c. 2.

Translation.—"It is with science as with trees. If you purpose to make some particular *use* of the tree, you need not concern yourself about the roots. But if you wish to transfer it into another soil, it is then safer to employ the roots than the scions. Thus the mode of teaching most common at present, exhibits clearly enough the trunks, as it were, of the sciences, and those too of handsome growth; but nevertheless, without the roots, valuable and convenient as they undoubtedly are to the carpenter, they are useless to the planter.

"But if you have at heart the advancement of education, as that which proposes to itself the general discipline of the mind for its end and aim, be less anxious concerning the trunks, and let it be your care, that the roots should be extracted entire, even though a small portion of the soil should adhere to them: so that at all events you may be able, by this means, both to review your own scientific acquirements, remeasuring as it were, the steps of your knowledge for your own satisfaction, and at the same time to transplant it into the minds of others, just as it grew in your own."

The Science of Education is the most profound and important of all sciences. This is true, whether we contemplate it in its own *intrinsic* character, as being emphatically the *scientia scientiarum*, or in its *relative* importance, as the "appointed Protoplast of our true humanity." In the former aspect, it comprehends as its objects whatever can be known; in the latter, it embraces as its subjects whoever can be taught. It is the sun of the intellectual and moral systems. It both draws all things to its centre, and pours light and vital influence through all. It were therefore desirable, if it were feasible, that an instructer should know everything—should be both a master of

universal science, and perfectly acquainted with the nature and capabilities of the human mind. But perfection among finite creatures, is out of the question; and the problem now is, to approximate as near to it, as limited powers and adverse circumstances will permit. No teacher can know everything; he must therefore be content to know a few things well, and be guided in his selection of sciences by their relative importance.

What place, then, in the regards of an instructer, should be assigned to the Philosophy of the Mind? This question can be better answered, if a preliminary question be first disposed of, viz: What is the Philosophy of the Mind?

The answer to this latter question may be stated both negatively and positively.

The Philosophy of the Mind *is not* — the system of Plato or Aristotle, of Leibnitz or Locke, of Reid or Brown, of Kant or Cousin. The labors of these men are not indeed to be neglected or despised. Their contributions to the stock of human knowledge have not been small. Each of them (as well as other great names, which might be mentioned) has thrown out into the general currency, coins of unadulterated purity and sterling value, stamped with his own image and superscription, which will continue to be received while the commerce of mind shall endure. For these "productive ideas," they claim our reverence and esteem. But they were not infallible; they had not sounded *all* the depths of the human mind, explored all its recesses, or discovered all its hidden stores. Their systems are not perfect. The very circumstance that most of them endeavored to make them *complete*, prevented their perfection. In the infancy of the science, observation had not been sufficiently accurate or extensive to enable them to construct an entire and perfect system. The materials which they had collected, were too scanty; and they were obliged to complete them by analogical reasoning, as comparative anatomists are wont to make out the description of an unknown and extinct species of animal, from a single bone. To a head, it may be, of fine gold, and a breast and arms of silver, they joined a belly and thighs of brass, with legs of iron, and pieced out the feet with clay. The consequence has been, that every professedly complete system of mental philosophy is imperfect and defective.

The grains of pure gold which each of them contains, are blended with so many baser metals and earths, that it requires in many cases almost as powerful a fusion to separate and reunite them, as crude ore from the mine would need. It is not matter of wonder, then, that metaphysics should have fallen into disrepute; and that Intellectual Philosophy should have become but another name for barren and profitless speculation. It has always been identified with some particular system, which was either false or imperfect. It has been studied, not *in the mind itself*, where alone it can be learned, but in text-books, which either deceive, or tell but half the truth. The student, hungering and thirsting after TRUTH, has been fed with the arid husks of scholastic systems; when he has asked for bread, he has received a stone; when he has sought a fish, he has been mocked with a serpent.

The true system of mental philosophy; that which belongs to no age or country, but is of all times and climes; which is universally and absolutely true; which describes man as man, and commends itself to universal consciousness, — this system has not yet been fully developed; it exists only in fragments, which are yet to be gathered and reared into an edifice of strength and beauty — in scattered and precious gems, which are yet to be collected and set in a coronet of glory. The Philosophy of the Mind *is not* mere Psychology. It does not consist merely in the observation and arbitrary classification of the phenomena or conscious states of the mind. Such observations and classifications are indeed useful in furnishing hints and data for the discovery of *laws*, or philosophical principles. But to be satisfied with such superficial inquiries into the intellectual powers, is to feed on the mere rind and husks of knowledge, and throw away the kernel. It is, indeed, necessary to understand the *phenomena* of sensation and reflection, — it may be well, even to embody these phenomena in a physical diagram or chart, as we represent the appearances of the heavens; but to rest in these intelligible forms, and stop short of the laws and principles that govern these phenomena, is as absurd as it would be to limit the whole science of astronomy to the construction of an exact picture or map of the heavens. The order of investigation must be inverted. The senses must be made out of the

mind, and not the mind out of the senses. The true province of phenomena, is to suggest the latent principles; which principles will, as soon as discovered, explain the phenomena. The process is strictly Baconian; a process of *in*duction, in contradistinction from one of *de*duction. The principle is seen in the phenomenon — in one as well as in a thousand — and is not *de*duced from a multitude of phenomena, by a process of abstraction. The fall of a single apple suggested to Newton the law of gravitation. That law, once discovered, was a full explanation of every similar phenomenon. DEDUCTION can never arrive at universal principles or laws. The results in this process can never go beyond the data. The observation of the *fact* that the sun has risen every morning for a thousand years, furnishes no absolute assurance that it will rise tomorrow. But the truth that the three angles of a triangle are together equal to two right angles, is made as certain by a single demonstration, as it could be by a thousand. Apply now this illustration to the subject in hand. A feeling of approbation or disapprobation is found to arise in the mind in view of certain acts. The repetition of these acts is found to excite uniformly the same feelings. A strong presumption is therefore raised, that such feelings will always accompany such acts. But if the observer rests in the simple fact, and does not seek to ascertain the absolute ground of the fact, he acquires no certain knowledge, he fixes no invariable principle, he settles down upon no immutable law. Instead of learning, as he may learn in a single instance, the existence and the law of conscience, and becoming rooted and grounded in the eternal principles of right and wrong, he is left to pitch and toss upon the waves of shifting phenomena and personal experiences. Instead of beholding at a glance, in a single fact, as in a mirror, the fair face of the truth he is in search of, he is compelled to waste his strength and his spirits in merely "polling the votes," which after all are as likely to decide in favor of error as of truth.

The way is now prepared to state what the philosophy of the mind is.

It is the knowledge of man as an intellectual and spiritual being — of his nature, powers, capabilities, habitudes and wants — of the laws and principles that regulate the vari-

ous mental and moral phenomena which he exhibits. It implies definite and clear ideas of the soul, conscience, reason, understanding, imagination, fancy, memory, and whatever other faculties are of so universal admission as to have found names for themselves in almost every language under heaven. It implies an accurate acquaintance with those faculties which man possesses in common with the brutes, and of those higher powers which distinguish him from them. It implies a familiar knowledge of the grounds of human accountableness and moral obligation, and of the correspondence which exists between man's moral nature, and the laws to which he is subjected. It implies, of course, a profound insight into all those powers and capacities, which fit the human being for the social and civil states, together with the means of their developement and training. It traces, therefore, all the phenomena of thought and feeling, up to their sources and fountain head; it follows the leaves and branches back to their original germ. It analyses human nature; reduces it to its elements; resolves facts into laws, and gives to fleeting shadows the permanence of enduring substance. It strips man of whatever is accidental, or local, or temporary, or factitious, and presents him as he is in himself, in his original, unsophisticated, natural estate. It is emphatically THE SCIENCE OF MAN.

It cannot be learned in the schools; it cannot be received by traduction; it must be self-evolved. Flesh and blood cannot reveal it; it must be derived from an inward inspiration. Self-knowledge is its very root and germ; self-consciousness the means and instrument of its developement and growth. The mind must bend, Narcissus like, over itself, survey its own features and proportions, contemplate its own powers, admire its own capabilities. Whatever is extraneous to itself, can only furnish the occasion of its own developement; the impulse, the energy, the germinating power must come from within. The attempt to learn the science by text-books and categories, and tables and charts, is as absurd as it would be to attempt to acquire the art of oratory, by committing to memory the columns of a dictionary. Patient thought, profound reflection, voluntary and fixed self-consciousness, are the sole conditions of progress in the knowledge of it.

Whoever would be a proficient in it, must *dwell at home* — must commune with his own spirit — must interrogate his own nature — must distinguish whatever is phenomenal and evanescent in his thoughts and feelings from what is real and permanent; — in a word, in the true spirit of an old school Platonist, must KNOW HIMSELF. Such, briefly, is the philosophy of the mind; and the method (and *method* is half the science; "prudens quæstio," says Bacon, "est dimidium scientiæ") of its acquisition.

I am now prepared to assign to this science the place which it deserves to hold in the regards of an instructer; and after the remarks which have been made, I do not fear the charge of unduly magnifying my office on the present occasion, if I give the same prominence to an "acquaintance with the philosophy of the mind," among the qualifications of an instructer, as the ancient orator gave to action in his art; and pronounce it the first, the second, and third essential requisite in a teacher.

I might confidently rest on the truth of this position without farther proof, upon the general view which has been given of the nature and method of the science. My auditors, however, may need *impression*, if they do not need *conviction;* and I proceed therefore to show the necessary connexion which exists between the PHILOSOPHY OF THE MIND, and the SCIENCE OF EDUCATION, under the following heads of argument;

THE PHILOSOPHY OF THE MIND ALONE TEACHES THE TRUE NATURE, METHOD, MEANS AND ENDS OF EDUCATION.

1. The philosophy of the mind alone teaches the true *nature* of education:

The process of education, is one of *developement*, not of *accretion;* it consists in the *evolution* and *discipline* of the powers of the mind, and not in the *accession* of knowledge from without. The observation of facts, the collection and arrangement of the materials of science, the ample furnishing of the mind with its appropriate aliment, are indeed the necessary means of mental growth; they are the fertile soil, the cheerful light and heat, the genial rain and dew, which cause the plant to germinate and evolve and shoot forth its branches. But, they do not *create*, or *constitute*, either in whole or in part, the mental powers; they only serve to develope and nourish them. The germs are

already in the mind ; the seminal principles are within, the embryo faculties are there in all their completeness and vigor. The sole province of *instruction* is to elicit and excite the latent and dormant powers. Indeed so far is it from being true that the accumulation of facts and items of information is *education*, that the very mass of the materials collected, oftentimes deranges and destroys the very powers which were sought to be developed. The mind may be so highly *instructed* as to fail utterly of being *educated ;* the understanding may be so overburdened with facts, as to eclipse the reason. Many a man has been rendered insane by the mere overtasking of his powers of acquisition. If the history of multitudes of maniacs could be written, it would furnish an instructive and impressive commentary on the difference in kind which exists between *civilization* and *cultivation*, *instruction* and *education*. It would demonstrate beyond the possibility of refutation to the superficial sciolists of this age, that the richest intellectual stores may co-exist with the entire derangement of the mental powers ; that the amplest materials of knowledge may be found in minds, in which the very faculty of thought is extinct.

Education is a developement, a growth from the centre, a harmonious, simultaneous and proportionate evolution of *all* the powers of the mind. Instruction, observation, experience, are only the occasions and means of this developement. The aliment which they furnish is digested, taken up by its appropriate organs, assimilated, and made homogeneous with the organs themselves. The whole intellectual and moral man is nourished and strengthened by the process. Every faculty is quickened and invigorated by it. It is a natural, a healthful, a symmetrical growth, like that of a well-formed animal or plant — and not a monstrous, a diseased, a prodigious repletion of a part of the organs, as in the fabled frogs of the Nile, that Herodotus speaks of, in which " one half *moveth* before the other is made, and while it is yet but *plain mud*."

An educated man is a complete master of all his powers ; has all his faculties under command ; can apply and use them at his will. He possesses his knowledge, and is not possessed by it ; converts the notices of the senses, and the contributions of experience and instruction, which in an

uneducated mind, are mere dead lumber, into living germs of thought, and productive principles of action. He is no mere automatic statue of maxims, that can move only on the rail-road of experience; he is a living man of principles, who can find or make a way for himself in hitherto untrodden and pathless directions. The lights by which he is guided, are not like the stern lights of a ship, which illuminate only the track which has been already passed over;—they shine like fixed stars, which the shifting clouds of experience may indeed often obscure, but which they can never extinguish. He is adequate to untried and difficult occasions; he is not subject to surprisals; he knows himself; he looks upon the world with a philosophic eye; he discerns results in their embryo germs; he is a true *seer;* in the facts of the past, he beholds the principles of the present, and predicts from them the events of the future. He is, in one word, a practical philosopher. He theorizes upon facts, and reduces principles to practice. He always reasons before he acts, and acts because he reasons. His learning makes a part of himself, and is not merely added or appended to him. It is blended and inwrought with his mind, is assimilated to his character, and makes part and parcel of his very being. It does not *make*, it *becomes* the man. It pervades and modifies his powers; it gives tone to his thoughts; it moulds and informs his words and his actions. Like the life current in the animal system, it does not appear externally, but it flows through every minutest artery and vein in the body, and imparts health and freshness and vigor to the whole. Its power is felt, when it is not seen, and felt the more effectually, because it is not seen. An eminent and truly *educated* statesman of our own, has expressed his views on the philosophy of education with so much truth and force and grace, that I venture to quote the passage:—

"Literature sometimes, and pretensions to it much oftener, disgusts by appearing to hang loosely on the character, like something foreign and extraneous, not a part, but an ill-adjusted appendage; or by seeming to overload and weigh it down, by its unsightly bulk, like the productions of bad taste in architecture, where there is massy and cumbrous ornament, without strength or solidity of column. This has exposed learning to reproach. Men have seen

that it might exist without mental superiority, without vigor, without good taste, and without utility. But in such cases, learning has only not inspired natural talent; or at most, it has but made original feebleness of intellect, and natural bluntness of perception, something more conspicuous. The question then after all, if it be a question, is, whether literature, ancient as well as modern, does not assist a good understanding, improve natural good taste, add polished armor to native strength, and render its possessor, not only more capable of deriving private happiness from contemplation and reflection, but more accomplished also for action, in the affairs of life, and especially for public action."—*Webster's Eulogy on Adams and Jefferson.*

2. The philosophy of the mind alone teaches the true *method* of education.

The method of education always corresponds with the views that are taken of its nature; and these views of its nature have been shown to depend on antecedent views of the nature of the mind. The true method of education then, according to the views which have been expressed, is, to regard the mind as a field to be cultivated, not a storehouse to be filled with wares; and to treat it accordingly, to cultivate, rather than replenish it. The ground must be broken up, the soil must be mellowed and prepared, and the seed must be sown. Instruction must excite and prepare the powers for action, and the elements of knowledge must be implanted. But the strength of the soil, the genial influences of rain and heat, with just cultivation enough to prune it of all noxious weeds, must do the rest, and multiply the *handfuls* of seed, thirty, sixty, or an hundred fold. Materials for thought must be furnished to the mind; but the faculty of thought must be developed, and the habit of thought formed. The mind of the pupil must be led to inquire for reasons and ultimate grounds or principles. The natural curiosity, which seeks to penetrate below the surfaces of things, must not be repressed, but encouraged and stimulated. The spirit that is thirsting for the waters of truth, must not be led to drink at the superficial and inconstant rills of outward experience, but to seek beneath the rubbish of phenomena for the living fountains of eternal principles.

The pupil must be excited to make these efforts for him-

self; he must be thrown upon his own resources, and encouraged to use his own powers. The teacher is far more likely to do too much than too little in the matter of rendering direct assistance. The most he can safely or successfully do, is like the eagle, to point out the road to the sun and lead the way; the young eaglets must gaze, if they gaze at all, with their own eyes, — and soar, if they soar at all, upon their own pinions. The conditions of mental, are the same as those of physical developement. Self-motion, voluntary exercise are the appointed means of all healthful and vigorous growth of body or of mind. The main business of the teacher is to furnish the stimulus to effort, to supply the excitement to energetic action.

Alas! how often and how lamentably does the teacher mistake his province, and by his well-intentioned efforts to do too much, fail of accomplishing anything! How often is the philosophic visiter of one of our modern schools, after witnessing the almost endless attempts that are made to simplify simplicity itself, the thousand and one "improvements" in the *method* of education that have been devised, the laborious pains-taking of the indefatigable teacher to explain by diagrams and apparatus and lectures the simplest axioms of science; how often is he constrained to exclaim in bitterness of spirit with the old Scythian, "Vae! quantum nihili"! and mourn over the mechanized automatons, or at best civilized animals, which this system is substituting for cultivated and educated young men and women.

"Alas!" — I quote the language of a profound and philosophic Englishman — "alas! how many examples are now present to our memory, of young men the most anxiously and expensively be-schoolmastered, be-tutored, be-lectured, anything but *educated*; who have received arms and ammunition instead of skill, strength and courage; varnished rather than polished; perilously over-civilized, and most pitiably uncultivated! and all from inattention to the method dictated by nature herself, to the simple truth, that as the forms in all organized existence, so must all true and living knowledge proceed from within; that it may be trained, supported, fed, excited, but can never be infused or impressed."

Let me not be understood to pass an unqualified sen-

tence of condemnation on "modern improvements in the method of education." Many of them are undoubtedly real improvements, and great credit is due to those original and self-denying men, who have devoted their energies to this sometimes neglected and despised, but always useful and honorable calling. Yet I cannot but express my firm and settled conviction, after some experience in the profession, and more observation, that a fundamental and fatal mistake in regard to the *true method of education* extensively obtains at the present time. Under the influence of a superficial and sensuous philosophy, which has mistaken the means and occasions of mental developement, for the mental powers themselves, the attention of men has been almost wholly withdrawn from the mind itself, and fixed upon things outward. The qualifications of a teacher are not estimated by his power of awakening thought, exciting inquiry, stimulating effort, and inspiring enthusiasm in his pupils; but by the number of facts he has treasured up in his head, or embodied in his lectures, his tact at relieving his pupils of all severe thought, his skill in performing various superficial experiments, and his effrontery in setting forth his pretensions. The instructer is regarded, like the ancient Sophists, as a sort of *wisdom-monger*, "a vender, a market-man in knowledge, one who hires himself out, or puts himself up at auction, as a carpenter and upholsterer to the heads and hearts of his pupils."

In accordance, too, with the spirit of the same shallow philosophy, the progress of the pupil is measured, not by the discipline he has acquired, the mental power he has gained, his general adequacy to discharge the duties and meet the emergencies of life, but by the books which he has studied, the lectures he has attended, the facts he has accumulated in his noddle or his note-book, and his adroitness in retailing the stores he has amassed. Alas! that the holy temple of education should have been polluted with so sensuous and profane traffic! Would that a reformer of sufficient authority and zeal might speedily arise to drive all the buyers and sellers out of its sacred precincts.

3. The philosophy of the mind alone teaches the true *means* of education.

It would be impossible within the limits of a single lecture to enter into a minute specification of all the means of

education which a sound philosophy would employ. I can only suggest general principles, and let others infer the practice under them; furnish the rule, and leave to others its application.

I shall speak of *studies*, *books*, and *instruction*. The studies must be adapted to the age and character of the pupil. In infancy, and early childhood, provident nature will ordinarily take care for herself, and *formal* studies ought never to be imposed. The novelties of sense, the unfolding wonders of the outward world, the consciousness of budding and expanding powers, furnish ample occupation for the youthful spirit. The child finds enough to do, in the simple exercise of his own awakening faculties, and a pride and a joy in the effort, like that which he experiences, when he first discerns the use of his limbs. The poet Wordsworth, who, more than almost any other man, possesses that distinctive peculiarity of genius, which enables him to "carry on the feelings of childhood into the powers of manhood," has so beautifully and philosophically described this dawning of the infant mind, that I cannot forbear to quote the passage: —

"O joy! that in our embers
Is something that doth live,
That nature yet remembers
What was so fugitive!
The thought of our past years in me doth breed
Perpetual benedictions; not indeed
For that which is most worthy to be blest,
Delight and liberty, the simple creed
Of childhood, whether busy or at rest,
With new-fledged hope still fluttering in his breast;
Not for these I raise
The song of thanks and praise,
But for those obstinate questionings
Of sense and outward things
Fallings from us, vanishings,
Blank misgivings of a creature
Moving about in worlds not realized,
High instincts, before which our mortal nature
Did tremble like a guilty thing surprised!
But for those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain-light of all our day
Are yet a master light of all our seeing;
Uphold us,—cherish,—and have power to make
Our noisy years seem moments in the being
Of the eternal silence; truths that wake
To perish never;

Which neither listlessness, nor mad endeavor,
Nor MAN nor BOY,
Nor all that is at enmity with joy,
Can utterly abolish or destroy!
Hence, in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither;
Can in a moment travel thither —
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

Alas! how sad is the mistake of those, who turn aside the infant mind from these living teachings — these vital ministrations of nature, and constrain it to pore over the dead images of books and charts! Who, instead of sending forth the child into nature, that she may

"pour on him her soft influences,
Her sunny hues, fair forms, and breathing sweets,
Her melodies of woods, and winds, and waters,"

till his powers are awakened and harmonized by the "benignant touch of love and beauty," immure him within the close walls of a school-room, repress his ebullient and cheerful spirits, confine and fetter his free and roving faculties, and load his reluctant memory with the dry and barren nomenclature of sciences, which he cannot in his present stage of mental developement understand, and which would be utterly useless to him if he could. The whole system of infant schools is as much at war with sound mental philosophy, as it confessedly is with the true principles of physiology.

When the mind has passed through its first stage of developement, when the novelty which at first charmed and excited has worn off, and familiarity with the objects of sense has dulled the instinctive curiosity of childhood, then and not till then, may the pupil be subjected to the discipline of the schools. In the selection of studies for his youthful charge, the teacher must be guided by the principle, that "*the nurture and evolution of humanity*" is the end and aim of all his labors. The studies must be adapted to the habits, tastes and peculiarities of the pupil. Different individuals possess different powers, in different degrees of developement and strength. Some have one faculty in excess, another in defect. In his choice of studies, then, the teacher must seek the harmonious and

proportionate developement of all the powers. The following extract from Lord Bacon, sets this matter of studies in so clear a light, that it cannot fail to be interesting in the present connexion.

"Histories make men wise; poets witty; the mathematics, subtile; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend. '*Abeunt studia in mores*'; studies turn into habits; nay, there is no stand or impediment in the wit, but may be wrought out by fit studies; like as diseases of the body may have appropriate exercises; bowling is good for the stone and reins; shooting for the lungs and breast; gentle walking for the stomach; riding for the head, and the like. So if a man's wit be wandering let him study the mathematics; for in demonstrations, if his wit be called away ever so little, he must begin again: if his wit be not apt to distinguish or find differences, let him study the schoolmen; for they are '*Cymini sectores*'; if he be not able to beat over matters, and to call upon one thing to prove and illustrate another, let him study the lawyer's cases; so every defect of mind, may have a special receipt."

Not less important than the *studies* selected, are the *books*, in, and by which they are to be pursued. Books are as various in their characters as men, and the proportion of sound and suitable text-books in any science is quite as small as that of profound and educated men. "Some books," says Bacon, "are to be tasted, others to be swallowed, and *some few* to be chewed and digested"; — aye, very *few* indeed of the books with which the modern press teems. The most ominous feature of our age is the light and flashy character of its books. Narratives, tales, conversations, illustrations, companions, &c., have almost entirely supplanted the sober, thoughtful, and thought-stirring treatises, and systems of a former age. Sciences, politics, morals, religion, have all put off their wigs and robes and bands, and come down from the rostrum, the pulpit and the bench, and taken their station as plain *fellows* among the crowd. The object of this humiliation, — the illumination of the people — is indeed a good one; but the means employed has only degraded science, without elevating men. In the expressive language of another — "The attempt to *popularize* learning and philosophy, has ended in the *plebification* of knowledge."

The books selected by the teacher for the use of his pupil must be profound, rather than popular; must abound with principles, rather than anecdotes and illustrations. They must be full of the "seeds of things"; rich in living germs of thought; they must suggest hints, rather than supply ideas; they must be, as Milton says, "Not absolutely dead things, but contain a potency of life in them to be as active as that soul was, whose progeny they are; nay, they must preserve as in a phial, the purest efficacy and extraction of that living intellect that bred them."

Instruction, which is the third thing to be noticed under means of education, must always be kept strictly in its place as a *means* of education. It is a good servant but a miserable master. It must never be allowed to usurp the *principal* place. The province of instruction is to *aid* mental developement; it must never assume an officious prominence. The teacher can never study, or think, or reason for the pupil; the utmost he can do, is to excite, guide, and feed his rational powers. He can never pour the streams of knowledge out of his own mind into that of his pupil as into a reservoir; he can only open the living fountains that are already within him.

4. The philosophy of the mind alone teaches the true *ends* of education.

A grovelling utilitarian philosophy has degraded every human interest and pursuit. Everything has come to have its market-value, and is regarded as being worth just what it will bring in the mart. Nothing is esteemed for its own sake; nothing has any intrinsic worth. There are no invariable standards of excellence; all is uncertainty and fluctuation; everything depends upon the shifting phenomena of experience, and the generalizations of expedience. In this general ebb and flow of things, the true ends of education have been entirely overlooked, and like everything else, it has been guaged, marked, and stamped as a mere commercial commodity. Its value has been determined, not by its effect to make a man wiser, better, happier, more useful; but by the increased skill it brings into the office of the lawyer, the counting-room of the merchant, the shop of the artizan, or the field of the husbandman. A sordid love of gain has displaced in the minds of men the love of the good, the true, the beautiful; and the devel-

opement and perfection of the human within them, the evolution of their noble powers, the cultivation of their affections, the improvement of their sensibilities, the assimilation of their whole soul and being to God himself, are of less estimation in their eyes than a pitiable mercantile tact, or handicraft skill. Education is esteemed not for what it *is*, but for what it *produces;* not as an *end*, and the noblest end in itself, but as the means of mere outward advantage. The natural order of sentiments is entirely reversed; that which ought to be first, is last, and the last, first.

EDUCATION IS ITS OWN END; LIKE VIRTUE, IT IS AN ULTIMATE GOOD. There is, and can be nothing to which it stands in the relation of a means, which is great enough to be its object. The developement and nurture of the intelligential and moral powers, the expansion and cultivation of the domestic and social affections, the birth and growth of the whole spiritual man, are the highest ends of which it is possible to conceive. The *advantages* of education are only evidences of its own excellence; streams that flow from a fountain of good. But what are these advantages? In what do they consist? In a more wide and far-reaching prudence? A nicer and more calculating expedience? A more expert and skilful use of the faculties for purposes of interest or gain?

Sound philosophy teaches a far different lesson; that, as education is so excellent as to be its own final cause and ultimate aim, so its fruits are most excellent and noble. It is the parent of every honorable sentiment and manly virtue; it calls into exercise and action every kind and generous affection; it purifies and quickens every tender and delicate sensibility. It prepares man for his duties and relations; supplies impulses and motives to noble deeds; and inspires him with exalted and heroic resolution. What is dark in the human mind, it enlightens; what is feeble, it strengthens; what is wrong, it corrects; what is narrow, it enlarges; what is low and mean, it ennobles and exalts. It establishes a man in the truth; fixes him in permanent principles, and gives him a character of firmness and integrity. In a word, it makes him an *entire man.* He fears God; he regards man; he reverences law; he respects government; he loves his country; he is a friend of his kind.

Such are the fruits of *real education* — that education, which alone, a sound mental philosophy shows to be worthy of the name.

In closing, I will merely add — if there ever was a time when sound views of the science of education needed to be inculcated and enforced, that time is the present. The minds of men have been so long directed to things outward; they have been so long taught to look without themselves for their principles of conduct; and have become so insensible or regardless of all internal sentiments, that the distinction between right and wrong is almost entirely lost sight of, the boundaries of virtue and vice are confounded, and the whole substance of morals destroyed. A calculating expediency is substituted for the eternal principles of right and wrong; "the jurisdiction of conscience is abolished, her decisions are classed with those of a superannuated judge, and the determination of moral causes is adjourned from the interior tribunal, to the noisy forum of speculative debate." A spirit is abroad in the land, which would merge and forget the joy at the deliverance of a man from the dominion of a legion of devils, in grief and complaints at the loss of a herd of swine.

The reflective mind cannot but tremble at the prospect. For this empirical philosophy, this domination of physical over moral ideas, of ideas of expedience over those of right, must, ere long if not corrected, dethrone religion, displace virtue from her foundations, and shake down the pillars of society.

LECTURE VII.

ON

THE ENDS

OF

SCHOOL DISCIPLINE.

BY HENRY S. McKEAN.

[Some passages in the following lecture, as well as the notes have been added since its delivery.]

ENDS OF SCHOOL DISCIPLINE.

Mr President, and Gentlemen:

The great ends proposed in practical education are preparation for active and social life, developement and cultivation of the mental powers, and formation of character. The intellectual and moral discipline of the school is a means for the attainment of these ends. The numerous partial effects aimed at in the course of education are to combine for these main objects; the various and minute processes of the operation are to find, in the accomplishment of these purposes, their great result. Harmonizing each with the other, they blend into so intimate a mutual connexion that neither can be singly or exclusively regarded; the separate consideration of them will, however, most clearly introduce the remarks suggested by the subject which your committee have done me the honor to propose to me, — "*The ends a teacher should have in view in the intellectual and moral discipline of children.*"

Early education is a preparation for life — for society. The teacher's end, both in marking out a course and in conducting its details, should be to fit his boys and girls to assume the places which await them as men and women. Apart from — and generally preparatory to — that training which is to fit the individual for his particular profession or business, is that which is necessary to him as a member of society. A man may be a skilful carpenter or mason, and know nothing of accounts; a woman may be a skilful milliner or confectioner, and be unable either to write or read; but

neither of them can be considered as fitted for the duties of society. Intellectual culture is necessary to a man, not merely as he is a lawyer, a merchant, an engineer; but as he is a *man*. When I speak of education, therefore, as a preparation for active life, I do not refer to the practice of a single trade or profession, but to the duties and pursuits common to us as social beings.

But am I not narrowing the meaning of the term education, in calling it a preparation for active life? "That education," it may be said, "is but inferior, which confines itself to a preparation for the common calls of the world. Education, in its highest sense, is surely something nobler and higher than this — something spiritual, not worldly. We understand by it the developement and culture of the child's godlike intellect, the cherishing to its full expansion his divine reason, the forming of his immortal soul for the high destiny for which it was created. And do you speak of fitting him to plod the daily round of common life, as an end?" And can we, I would ask, conceive of an individual too well educated for a member of society? Can we imagine an intellect too highly cultivated, a soul too nobly formed, to meet the demands of a cultivated, a refined, a virtuous community? Does not the path to our immortal lie through the maze of our mortal destiny? Is the thought of the state for which we are designed, to destroy all regard to the state in which we are placed? No. Fitness for society — for life — is no narrow standard of education. The more complete the cultivation of the intellect, the taste, the character, — the more perfect, in short, the education, the fitter is the man to move with other men. The child is to be fitted for life; to fit himself for eternity, will be that life's great lesson.

The teacher is to qualify his pupils for practical life. He will, in reference to this end, make his discipline practical. He will see that those faculties are called into action, cultivated and strengthened, which will be required by every day's social or solitary duties; that the knowledge acquired and stored in the memory, be such as will not lie uncalled for.

The actual observation of life shows us, however, that except so far as the general cultivation of the mental powers is concerned, the studies, useful or ornamental, of childhood, are often anything but a preparation for mature life. The

boy spent years of toil in learning Latin and Greek; they are but too literally dead languages to the man. This gentleman, who shudders at the toil of adding up his tailor's bill, was deep, in his youth, in the mysteries of the mathematics. That lady will not touch the keys of her piano forte, even for the amusement of her children; yet she might tell of her continued five-hours-a-day practice, for year after year of what was called her education. In all these cases, certain powers have doubtless received a useful discipline; but the labors of youth have no practical bearing upon mature life. The pursuits of school are cut off, and not renewed.

The evil may arise, in part, from the mistaken notion that an education is something precise and definite, which is to be received or acquired at school, and that, this once acquired, the educated individual need have no farther anxiety, may rest on his oars, and drift easily with the current. "My daughter," says the self-complacent mother, "my daughter has completed her education; she leaves her school at the end of this quarter." Completed her education! Yes. Too often true, that there the young lady's education ends. We will not captiously ask for the list of her acquisitions; she may have been well instructed; her powers may have been well developed; but if she thinks her education completed, she has one long and hard lesson yet to learn. Completed her education! If she be well prepared to begin it, her teacher may congratulate himself upon well-directed and successful efforts.

For our education (taking the word in its widest — its real meaning) is not completed with our school-days; no — not with our lives. Our youthful education is but a commencement of, but a preparation for, the real education — the education of ourselves, which must form one of the constant pursuits, one of the active duties of our temporal life.

The more the necessity, the duty, the delight of self-education is realized, the more fully may the discipline of the school be made a preparation for life. Its importance may be recognized in early education. Instead of the child's learning for the first time, when he leaves school, that he is to educate himself, the teacher may present this truth clearly and constantly to his view. His powers are given

him for improvement, as well as for use, in life. The teacher commences the training of his pupils; they must continue it. He teaches them the use of tools; they are to work for themselves. He lays the foundation; they are to rear the building. He conducts them to the hill side.* He assists them over the labors and difficulties of the first ascent. He prepares their eyes for the goodly prospect, their ears for the melodious sounds. But he is not to finish the ascent with them. Others are awaiting his helping hand, his encouraging voice. He leaves them to explore and enjoy by themselves the beauties and glories of the path; to gain the summit by their own strength.

The teacher's end in intellectual discipline is to promote, to the greatest possible degree, the developement and growth of the mental faculties, and to call them into vigorous and healthy action. The great principle, upon which all better education rests, is that our intellectual powers, perceptive, reflective and active, may be cultivated, — may be improved by cultivation. This principle should be ever present to the teacher's mind. It suggests to him one of the most important ends of his labors. That his pupils should acquire useful knowledge, is well; well, that their memories should be furnished, and that abundantly, with facts and rules and dates; far better, far more essential is it, that they should acquire the power of thinking, — of exercising the appropriate faculty, promptly and with energy, upon whatever subject may present itself to its action. The memory itself he is not to view as a receptacle which is to be filled, but as a power which is to be exercised and improved.

The simple truth may be impressed in a thousand ways, — that cultivation is essential to the cultivation and developement of our powers; that a quiet and unobtrusive attention to any object connected with the education and progress of the being, will not fail, if patient and faithful, of producing effects almost beyond hope. It may be made a frequent subject of illustration, and I know not whether

* "I shall detain you now no longer in the demonstration of what we should not do, but straight conduct you to a hill-side, where I will point you out the right path of a virtuous and noble education; laborious, indeed, at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming." — *Milton. Letter to Master Hartlib.*

the moral effect of a conviction of its truth, and of a practical recognition of it as a guiding principle, be not, to the child of whatever growth, of more worth than even the mental advancement which will result from its direct efficient application to any subject of mental effort. The inculcation of it will afford scope for the most practical moral instruction and discipline. Before it can be fully felt and acknowledged as a directing rule, the moral virtues must become the constant companions of the advancing intellectual powers. Patience, that is not discouraged by repeated failures; Fortitude, that bears cheerily the hard task-work; Humility, that prides not itself upon the things behind, seeing that the most is yet to be done; Courage, that quails not at the things before, seeing that something has already been done; Obedience, that feels how implicitly ignorance should place itself under the guidance of knowledge, and mental infancy submit to mental age; Hope, that "through the gloom of the present sees the brightness of the future"; Faith, that trusts in the might of the image of divinity within; and Love, the union of them all, that binds in sympathy the young fellow-travellers on the path of self-improvement, — must all have been exercised and refined and invigorated. The child will learn that progressiveness is the great law of his nature; that feeble beginnings are followed by great results; that the good seed, which he sows humbly and in weakness, will spring up gloriously and in power; that the bread which he casts on the waters with doubt and fear, he shall find it after many days, with certainty and joy.

It is a question of no little moment, what motives the teacher shall address, in exciting and encouraging his scholars to application. That intellectual action is worth most, which is the result of motives of the best and most elevated nature. If the boy or girl at school may be induced to learn from a principle of duty, we may hope that in maturer life whatever requires mental effort may be done from the same motive. If a class of motives be presented to the child, which will cease to act from the moment he leaves school, we must not expect that he will continue his exertions. He may undoubtedly become what is called a very good scholar, under the same motive by which Lear's fool was to be taught to speak the truth, — "If you lie,

sirrah, we'll have you whipp'd." The lesson may undoubtedly be learned from day to day, from fear of the ferule. The fault will not be, that there is no intellectual discipline; the *formido fustis* is no feeble quickener of the drowsy powers; the lad will not probably remain ignorant of that which he neglects at peril of his skin. But no one good end of discipline is attained. There is no encouragement to the willing exertion of the powers — to voluntary study. The child is not taught, as he might be, that self-improvement is his duty, and that mental effort is one of the highest sources of pleasure. The proper motive is not offered to him.

The same remark will apply to the incentives presented by artificial distinctions in the school, rewards of merit, medals and prizes. The natural and healthy emulation, which, constituted as man is, must and will take place wherever many are engaged in one pursuit;—the honorable desire to excel — degenerates, under our prevalent systems of education, into a sickly craving for distinction, and a mean jealousy of excellence in others. The stimulant operates, it is true; but it is not favorable in its moral influence, nor permanent in its effects. It ceases to act when the child leaves school and enters upon life. If knowledge is ever to be pursued for its own sake, if the mind is ever to be cultivated from other motives than the love of distinction, then should these more true and pure motives be addressed at the very commencement of education. There is, undoubtedly, some convenience to the teacher in adopting the system either of punishments or rewards; he is spared the trouble of searching out and presenting the proper motives, and of presenting learning in so attractive a form, as that it may allure by its own charms. But if the pupil can be made to feel the satisfaction attendant upon mental action — upon the successful effort to acquire knowledge; if he can see that study is not necessarily irksome, and that indolence is not always bliss; if the teacher be willing to engage himself in making the pursuits of the school as interesting and exciting as they may be made, he will not need to resort either to the medal or to the rod.*

* The evils of artificial incentives to diligence and to emulation in the school are strongly exposed, and the proper motives to be presented in education beautifully set forth, in the following extracts from Professor Norton's "Select Journal of Foreign Periodical Literature." The first is a translation

I have said that the teacher's end, in intellectual discipline, should be to encourage the vigorous action of the mental faculties. The pupil is to be instructed, but he is

of a review, in the "Neues Allgemeines Repertorium," of a Discourse, pronounced at the examination of a Pestalozzian school, by Ph. Leyendecker, the Principal. The second is from an article in the London "Quarterly Journal of Education," on "Prizes as a means of Literary Education."

The "Repertorium" says:

"So long as the corporation-spirit keeps its place in public seminaries, so long as the ancient routine, resting upon antiquated rules, prevails in them, every useful change will be rejected. Let not this sentiment be confounded with a desire for a revolutionary overthrow of existing institutions. But who has ever doubted that a rational mode of educating the rising generation will exert an immeasurable influence upon the present and the future; that we may expect from it the cure of many of the moral diseases which now exist? Probably, however, the old state of things will continue, until the force of circumstances and of example shall compel a change for the better.

"[Mr Leyendecker's] essay examines the question: '*What are we to think of the usual incentives to diligence and to emulation, by means of certificates, public prizes, scales of rank and merit, &c.?*' We present a short abstract of the contents, that what is essential may be known and carefully considered.

"'Reason and history prove, that the purest, noblest acts of love and self-sacrifice have never been performed with a view to reward and honor. They have never taken root in the soil of self-interest. Generally, they have scorned every ordinary incentive. Therefore, let every one, in early youth be accustomed to love and practise the True and Good for its own sake alone.'

"The author wishes all unnatural incentives to emulation and motives to diligence banished from the school. 'That is not to be made an object of desire in youth, which at a later day will not content the man, would he live happy, and be truly useful to the state. The True and the Good require not the aid of ambition and selfishness, in order to be loved and pursued with all our powers. There lives within us an unquenchable impulse, urging us to the eternally True, Good and Beautiful. These need only be shown to the boy in their purity, to excite his faculties to the greatest exertion. Were more confidence placed in the natural longing for the proper form of the soul, were the mind nourished by truth and love; then there were no need of these lures, to call the mental powers into activity. Condemned to labor for mean rewards, the young become debased and degraded to beasts of burden. Designed by nature to develope themselves in free, noble life, they must drudge in the service of ambition.

"But no mother thinks of urging her healthy child to eat, by promises. Hunger urges him till he is satisfied. Should it not be so with mental food? Let us but trust to the hunger and thirst of the soul. Let us risk the experiment. The scholar will necessarily grasp with the same zeal at food for the mind, as does the child at food for the body.'

"The author then proceeds to show that nothing but a perverted mode of instruction could create the necessity for these incentives, and that the application of them is closely connected with those false views according to which the accumulation of knowledge is considered as the end of instruction. 'The young man,' says the author, 'is viewed not as an organic being, which by the appropriate use of all the elementary means of its intellectual growth, is to develope itself according to natural laws; but, without regard to the necessary harmony between the human mind, as the

not to be the passive recipient of instruction. Whatever be the subject of study, he should be required to bend his mind to it, and to make it a subject of thought — of atten-

subject of developement, and instruction, as the means of developement, the former is treated as a vessel, in which, by the aid of the memory, great stores of idle knowledge are heaped up in confused disorder, to be hereafter applied to public and domestic use. Thus regard is had merely to knowledge, without a thought of education and the formation of character.

"'With many teachers, instruction, and the acquisition of knowledge, instead of being regarded as means, have been transformed into an ultimate object. The pupil himself, whose benefit is the final end and aim in the communication of all knowledge, becomes to them only a means. Thus too the pupil, in this perversion of things, substitutes for the proper objects of his exertions those incentives to emulation which were held up to him merely as a means of awakening his zeal, in order that he might take in the utmost possible quantity of knowledge. The most natural consequence is, that his diligence, once accustomed to these incentives, falls asleep when deprived of them.'

"With these remarks on the unsuitableness of the incentives employed, others are closely connected. 'One boy tasks his powers immoderately. He denies himself rest, both by day and night, that he may at last, powerless and enfeebled, gain the post of honor.'

"'Another, of equal ambition, seeks artfully to reach the goal by a shorter way. He thinks he has discovered that the teacher, in assigning the place of honor, does not proceed with strict justice. It is favor, he thinks, which turns the scale. This, then, he seeks to gain, and by means of it the first rank. Too often he succeeds. The trickster can boast of the means which he has used, if he have but gained thereby the desired result.'

"'The road once trodden, others enter upon it, more or less cunningly following in his steps. Thus the teacher must necessarily lose respect. The whole school is in danger of becoming gradually demoralized.'

"'A third has conceived a hatred against his school-fellow. He watches him with Argus eyes. Every fault is reported to the instructer with malicious joy, that the object of his hatred may be humbled. The law is plain; the teacher must be just.'

"'The stoical indifference of a fourth to all honors is proof against every lure. To him, all these wondrous means are without effect. What cares he, whether he sit on the first bench or the third, if that be all. And — *these immovables are not always the worst characters.*'

"'Another, by arrogance in his high place, awakens the envy of his school-fellows. Many unite to effect his degradation. *Let us but study smartly!* is the cry; *he must come down.* The poor lad, surmising nothing of the plot, enjoys his good fortune but a short time. Is he vanquished? Then the rivals rest upon their laurels, till a new contest calls their powers into life.'

"'Are we not in this way in danger of nourishing the first germs of selfishness and malice, of revenge and envy? Are not all those passions at work in the little world of the school, which distract the world at large In this way, the scholar loses not only all love for goodness and rectitude, but all respect for his instructer.'"

"The author now starts the question: By what means is the place of the incentives acting on self-love, to be supplied? What is to be done to cause the mind, without external impulse, to exert all its powers in the right direction?

"Pestalozzi, in the opinion of our author, has solved this question by his

tion. If you have awakened in him the feeling that he is not merely to satisfy his teacher; if you have impressed him with a conviction of his responsibility to himself, you

method. By his theory of instruction and education, these means are made superfluous. His method awakens the power of will in the pupil, takes possession of it, and through this, of all his intellectual powers.

"The Pestalozzian school, dispensing with these external incentives to diligence and emulation, and holding them in contempt, *does not*, as has most unjustly been charged upon it, *reject emulation itself;* but it does nothing artificially; it follows nature, and works in union with her."

"We have had the gratification of convincing ourselves by personal inspection, that, in the establishment for the instruction and education of boys, which has for several years made successful progress under the inspection and direction of [Mr Leyendecker], the principles and rules which he has here treated theoretically, are applied with encouraging success, and approve themselves in practice." [Select Journal, for 1834. Vol. I. Part II. p. 189, *seq.*]

The "Journal of Education" says:

"'On the subject of prizes, the author has made some remarks, which we will quote. We give the whole argument as it is here presented, being of opinion that some of the evil effects of the system are not overrated, though the question is not viewed in all its bearings, nor exactly in the way most likely to overcome the prejudices of those who have been accustomed to consider this species of emulation as inseparable from good instruction. Perhaps we might say that, according to our view, there is exaggeration in the opinions expressed as to the bad effect of the prize system on future life; but though there may be exaggeration, we do not affirm that there is no truth in this part of the statement.

"'There may be some customs continued in deference to prevailing prejudices; among these, probably, is the practice of giving prizes.

"'The prize is the least effective mode of accomplishing the object desired; and it is founded in injustice, inasmuch as it heaps honors and emoluments upon those to whom nature has already been most bountiful, and whose enjoyments are multiplied, and increasing in a greater ratio than others, by the more easy acquisition of knowledge. The favored individual has also a much higher enjoyment in his ability to assist others; for as it is most true, that 'it is more blessed to give than to receive,' the blessing is still greater as the gift is more valuable; and when youth are trained, as they can be, to derive pleasure from aiding their companions, the act of teaching strengthens the memory, and improves both the understanding and the feelings. These are the rich and enduring rewards which accompany the right exercise of talents; and, as if resolved to defeat the designs of nature, we deprive ingenuous youth of the generous and happier motive,—we rob him of the 'prize of his high calling,' and present him with one sordid and selfish. What, then, is the consequence? He no longer regards the boys of inferior capacity; and those who approach near him in talent, he views with jealousy. He gains the prize, and enters society, where he looks eagerly for other prizes: he is vexed and harassed by disappointment, or he may reach the object of his ambition; his former associates are forgotten, perhaps even those who have contributed to his elevation. And what is the effect upon the boy of inferior organization? He can never hope to gain the prize; and the intelligent boy, who would have taken him by the hand, and to whom he would have looked up with affection and gratitude, and anxiously sought some means of returning his kindness, knows him, scarcely by name: the poor boy is disregarded in society, suffers the conse-

have done more for him than if you had carried him triumphantly through a whole course of mechanical study. If you are leading him to the formation of habits of mental

quences of neglect, perhaps want, crime and misery. This principle obtains in most of our schools, laying a broad foundation for all the antipathies and evils of society.

"'But the bad effects of the prize end not with the superior and inferior boys; they may be traced through all the intermediate gradations of talent; praise and invidious comparison are only other forms of the same principle, —alike fruitful in envy, pride, scorn, and bitter neglect. In the curiosity of children there is a sufficient and a natural stimulant of the appetite for knowledge, and we live in a world abounding in the means of useful and pleasurable gratification. All that is required of preceptors is to aid the developement of the faculties with affection and judgment.

"'*Were the question of the utility of prizes proposed for consideration and discussion among the boys themselves, such is their sense of justice, that I have not the least doubt that in a short time they would decree their abolition.*'*

"We offer the following considerations on the subject of excitement by prizes, with the view of bringing the matter forward for discussion. The writer of these remarks has thought on the subject, and has formed an opinion, in which opinion he may be mistaken. Those who are the advocates of the prize system, we believe, *have not yet thought much on the subject;* for when we are following a certain rule or practice, whatever it may be, which has been transmitted to us from a previous generation, we are not likely to be the first to enter on the consideration of the advantages or disadvantages of the practice we adhere to, or to investigate the principle on which it is based. The discussion generally commences with those who, being out of the immediate influence of the particular rule or practice, contemplate its effects at a distance: from their outward position they generally are the first to discover a defect, if there is one; they may sometimes, also, overlook a merit, which can only be discovered by a nearer approach. With a full conviction of the difficulty of the subject, and with a conviction equally strong as to the importance of the question, we make the following remarks, solely with the view of *inviting the advocates of the prize system to a more complete discussion of the question* than we feel competent to undertake.

"It appears to us, that all excitements by prizes have the same essential character, and differ only in degree, some being less immoral and less hurtful than others. The prize-fighter and the prize-man stand on the same ground; they are both the offspring of ill-directed love of distinction; both are the objects of vulgar applause and contemptible jealousy; and both are excited, not by the desire, in the one case, to possess a body sound, healthy, and capable of enduring all necessary toil, nor, in the other, by a real love of knowledge (that is, a love of truth), but by a desire to obtain that which only one can have, and all covet to possess.

"In addition to the bad effects of the prize system on the character of the combatants, we have observed another consequence, which is most unfavorable to the improvement of education. Parents have often been indifferently educated themselves, and are not well qualified to judge of their children's progress at school The system of distinctions and prizes is calculated to

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* In the spring of 1834, memorials, from each of the four classes, were presented to the Government of Harvard College, bearing the unanimous signatures of the students. They prayed for the abolition of artificial distinctions of rank, and of the assignment of public exhibition and commencement performances, as rewards of merit.

application, if you are teaching him how to exercise his powers, you are accomplishing most important and desirable ends. Too much of the employment of the school is made to consist in mere rote-learning. The memory is exercised, in many cases, when it does not need particular exercise, and when other powers are neglected for it. The scholar is too often allowed to think that if he can "say his lesson," nothing more is required of him. If his teacher be content with a mechanical repetition of words, what inducement to the pupil to endeavor to understand his lesson, to make it a subject of thought, to apply to it any other faculty than verbal memory? He should learn — learn practically — the essential distinction between remembering words, and knowing things. If the lesson be the repetition of a list of names, let him repeat it verbatim; the purpose of the exercise is answered; but the purpose of a lesson in History, or in Natural Philosophy, is not answered by a verbal repetition, however exact. But our school text-books are often furnished with questions for examination; again, to these questions there is sometimes a "key" provided for the instructer's use. The learner can hardly be expected to make his lesson a subject of analysis — of close thought, when he knows that his master will be contented with a bald answer to the question. The master, happy in the possession of his *key*, has both question and answer ready at hand; no need of his painfully eliciting the author's meaning. Beautiful economy of mental labor! The lesson was mechanically learnt — let it be mechanically recited.

obscure their judgment, and to make them adopt a false criterion. We are led to these remarks, by having observed how often parents judge of their son's progress at school, by his success in obtaining a prize or a high place, and by nothing else. The real amount and nature of his acquirements are not inquired after; much less the kind of character in which he is growing up. — Has he got a prize? Is he first or second in his class? On the answer to these questions depends their opinion of their child's proficiency. It happens under this system, that those parents, whose sons are successful, often form most ridiculous and extravagant expectations, of what they are to do in the world; and those, whose children fail in obtaining the envied distinctions, are apt to regard them, as we have more than once seen, not with the usual feelings of parental tenderness, but as unfortunate objects, on whom much expense has been thrown away. The only enduring incentive to vigorous exertion, and the investigation of truth, is the love of knowledge, and the feeling of pleasure arising from its pursuit; when this is wanting, the stimulus of personal distinction is found to be comparatively weak and ineffectual." [Select Journal, for 1834. Vol. II. Part II. page 112, *seq.*]

The exercises of the school should not be mechanical; there need not be one, which may not call out the attention, which may not task, and at the same time excite the powers of the scholar. Take any good English Reader — any of the selections which are used in our common schools; let it be read in the proper manner; let the pupils feel that something more is asked of them than simply to enunciate distinctly their syllables, and pause with precision at their stops. Yes — let them know that after they have mastered the sense of the passage before them, they are to answer the questions which their instructer will put them upon it, — that they are to have the privilege of tasking his ingenuity to answer theirs; and the exercise which is often merely a mechanical one, is made the means of calling into action some of the most useful powers of their minds, as well as of adding to the amount of their useful knowledge. The teacher should not allow them to laugh at the whimsies of Will Honeycomb, without knowing who or what the "Spectator" was; he should not, for want of a well timed question, let them suppose "Ibid" to be a much-quoted English author. Let them learn by rote, and their knowledge is that of parrots; it makes some show, it attracts much astonishment and applause, but it is all upon the tongue.

Cannot the faithful instructer teach his scholars, and will it not be a most important lesson to them, and is it not a most worthy end for him, as a teacher, to have in view in the discipline of their minds, that to whatever subject the mind is for the time applied, to that the whole mind is to be given,—upon that, every power which can be exerted is to be exerted vigorously? Can he not accustom them — for, in this, habit is everything—can he not accustom them to come to the duties of the school in a spirit of alacrity and attention? to find in everything a subject of study, and, in all study, the means of enjoyment? The highest enjoyment, to the young, consists in the activity of their powers. May not mental activity be made as delightful in the school-room, as bodily activity is upon the playground?

If the teacher would rouse activity, he must awaken interest. Study is not necessarily irksome. The schoolboy is creeping *unwillingly* to school, only because he anticipates nothing there to be interested in, to enter into with all his might, — to enjoy with all his heart.

In exciting interest in study, much depends upon the method of communicating instruction. Too much explanation, indeed, — too much assistance, is injurious to the scholar; he should not lean too much upon his teacher; it is better that he should surmount some of the difficulties which his lesson presents, than that they should all be removed out of his path. But he should not be allowed to look forward to the recitation as merely the performance of an appointed task. The time which his teacher spends with him should be spent not only in ascertaining what he already knows, but in conveying to him that information and those explanations which he needs. The hour of recitation, becoming thus an hour of instruction, of useful acquisition, as well as of examination, is looked forward to with more interest. The pupil is to meet an instructer — not a taskmaster.

There cannot be a surer way of rendering scholars indifferent to what they are doing, than for the teacher to show indifference himself. If he aim at keeping their attention on the alert, his own must not be sleeping. Your children are acute observers. If the master's ear be listless, his eye wandering, they can detect it with as much certainty as can he the same symptoms of inattention in them.

The scholar must see that his master appreciates his performance of the appointed exercise. To do this, in all cases, requires in the teacher the nicest attention, and the habit of observing the processes by which the mind arrives at its results. The blunder of the intelligent student is a very different thing from the blunder of the idle dunce. The passage may have been incorrectly translated; and yet as acute ingenuity and as faithful study may have been evinced, as if no mistake had been committed. The answer to the sum may not agree with the master's infallible *key*; yet if he will inspect the boy's slate, he shall find that sounder mental arithmetic led to the error, than would have been used in cyphering out the question by the rule. Shall the language held to the pupil in such cases be — "You have not got your lesson"? Suppose he should be told — "Your mistake was a natural one; you could not have been expected to avoid it; by attention to such and such principles you will avoid similar mistakes in future." — The boy's conviction that the teacher is just in his estimation of his

diligence, will certainly not diminish either his fidelity or his interest.

Is just. Here lies the secret of government, the mystery of exact discipline and of willing deference. If there be a principle instinctive in the mind of the child, if there be one that manifests itself early, and speaks in his words and deeds, through both his serious concerns and his plays, it is the principle of justice. What is the fault which boys are the least willing to overlook in their master? Partiality. Let him be just, and he need not fear to be strict.

The interest in study would be increased, were there more encouragement given in the school to the free action of the faculties of children. But they are made to go in a beaten path. They must parse the word as their grandsires parsed it of old. They must demonstrate the theorem in the way it is demonstrated "in the book." They must say their grammar "as nearly in the words of the author as possible." They must bound their States by beginning always at the north, and going round to the right hand. — Why not encourage them to think for themselves?* Why not indulge them in seeking out what shall seem to them a better way of coming to the result — of expressing the sense? Why not urge them to find what errors they can in the book they are studying; to suggest what improvements they choose, in the mode of reciting? Why not let them sometimes leave the main road for the short cut through the wood? Allowing that they can become well-informed by keeping to the letter; why should they not become shrewd, and inquisitive, and bold, by searching for the spirit? Would you feed them, by giving them nuts, and forbidding them to get at the kernels? Would you teach them courage, by confining them ever to the fortress, and forbidding them to skirmish in the field?

The cramping system is the result, in different instances, of two different causes. The teacher sometimes errs from an overscrupulous conscientiousness; he thinks that his duty is not done, unless the task has been performed with the most literal exactness. Let such bethink him whether he may not be even more faithful to the child by being a

*The general principles of education are well enforced and illustrated in "The Teacher, by Jacob Abbott." Were that book *used* as widely even as it is read, there would be less occasion for the strictures in the text.

little faithless to the book. The teacher is sometimes ignorant; and he fears that his incapacity will be made apparent, if he diverge from the one path which he has conned. He veils his infirmity under a cloak of assumed wisdom.—"You learn your lesson, Sir; do you suppose you know better than the dictionary?"—Let such seriously consider, whether he had not himself better "submit again his hand to the ferule."

The teacher can in no way more fully secure the interest of his pupils in the studies which they are pursuing, than by manifesting sympathy with them. He may even study with his scholars; and they may know that he is doing so. He may let them see that he is accompanying them, pace by pace; that he is meeting, as they are, with difficulties, and surmounting them by study. Let him not be ashamed to show, that he is himself a learner. His boys and girls will respect him the more, for not being afraid of being thought ignorant. And in no branch of study will better instruction be given, than in that which he is thus learning in order to teach. In proportion as his own mind is more warmly interested, in proportion as a community of pursuit with them creates a common sympathy, will their interest warm, and their attention be fixed.

Dugald Stewart, when but a youth, instructed one of his father's mathematical classes, during his illness. He was very successful. This success he most modestly, and at the same time most philosophically accounted for, by observing that he was himself, during the whole time, only three days in advance of his class. The more a teacher can lessen the awful distance between himself and his pupils, the more fully can he effect the great ends of his calling. The youthful worshippers at learning's altar must not have "a high priest who cannot be touched with a feeling of their infirmities." The teacher is not any the less the strict and faithful master, because he is also the kind and sympathizing monitor. Love, so far from relaxing the law, is its fulfilling.

Let the teacher forget, in company with his scholars, that age has roughened his cheek, or whitened his head. Let him renew his youth, in becoming a child with children. — In Greenough's breathing group, the conducting angel seems but little older than the young immortal whom he is guiding. With the scenes to which he is leading him, he has himself had no long acquaintance. Wonder has but lately

given place, in his heart, to calm interest and confident delight. Heaven has deputed that companion to the new arriver, who can give him the best guidance, because he can accord to him the fullest sympathy.*

As in intellectual discipline the teacher's great end is the cultivation and improvement of mind, so in moral discipline he has in view the formation and improvement of character. The child has moral as well as intellectual powers to be called into action and invigorated. Truth, virtue, duty, are to be words of meaning to his ear, as well as knowledge, science, literature.

The instructer may here command a most important influence. His efforts are to combine with those of the parent and the religious teacher, to inculcate the practice, and cherish the love, of all that is pure and holy in religion, of all that is binding in duty. He must not forget that he is the guardian of immortal beings, and that the influence, direct or indirect, which he exerts upon their characters, is not to be bounded by their present lives.

The common discipline of the school, according to the principles upon which it rests, and the motives which it addresses, may be, or may fail of being, moral discipline. It will make much difference, whether the pupil be obedient and well behaved compulsorily, from fear of punishment, or voluntarily, from the desire to do that which is right and becoming; whether he study from the wish to improve, or for the gratification of his vanity.

The scholar is to receive moral instruction. Of this, in a complete course, a part should undoubtedly be direct.

* ——————— "Oh, how fair,
How beautiful the thoughts that meet me there,—
Visions of Love, and Purity, and Truth.
Though form distinct had each, they seemed, as 't were,
Embodied all of one celestial air—
To beam together in coequal youth.

"And thus I learned — as in the mind they moved—
These stranger thoughts the one the other loved.
That Purity loved Truth, because 't was true,
And Truth, because 't was pure, the first did woo;
While Love, as pure and true, did love the twain.
Then Love was loved of them, for that sweet chain
That bound them all. Thus sure, as passionless,
Their love did grow."

WA. ALLSTON. *Verses on Greenough's Group of the Angel and Child.*

The evidences of natural and revealed religion, the science, also, which teaches human duty, and the reasons of it, are most important and most attractive studies. But it is not always remembered how large a proportion of indirect moral and religious instruction may be blended with other exercises. All the philosophy of natural history may be made, — nay, it is, — natural theology. The child or the adult, who is led to observe the wonderful adaptation of means to ends in any part of the economy of nature, is learning a lesson concerning the wisdom and goodness of nature's author. History, when it is anything more than chronology, becomes an associate with, a part of, moral philosophy. A view of the actions of the men of past times, and an insight into their motives, may suggest discussions of the most practical kind concerning the true standard of man's duty. Hardly a literary performance of the school which may not afford nourishment for the soul, as well as for the mind. The effect may not be immediate — may not be calculated upon. The poem was analyzed as an exercise for the taste, and learned as an exercise for the memory; it may some time be repeated as an exercise of devotion.

But it is not only by moral instruction that the teacher will aim to form good characters, to instil right principles; he may acquire a moral influence, the stronger that it is noiseless and unobtrusive. I have spoken before of the manner in which intellectual cultivation, conducted upon right principles, tends to refine and strengthen the moral powers. The teacher's *example* is also a most effective means of indirect moral control. The influence which he may derive from manifesting his own recognition of the principles upon which he is teaching his scholars to act, is incalculable. Can he give a better lesson against prejudice, than by showing that he always aims to form impartial judgments? — against pride, than by his own humility? — against passion, than by his own self-command?

In his direct moral instruction, — in reproving a fault, — in enforcing a virtue, the instructer should be distinct and simple, and — he should be brief. A word to the point is worth an hour's prosing. If he punish, let him not reason with the child at the same time, but reserve his argument and his advice to a time when they may be calmly spoken and patiently heard. If there be a rule of his school, with

a penalty attached to its violation, let him never allow a first transgression to pass unpunished. If he do, the sin of the second lies at his door. Let him be prompt, resolute, cheerful in his discipline. Peevish complainings about an infringement of the school-laws, will give rise to ridicule among the scholars, when a decided punishment would awaken respect, and secure obedience. The stream of discipline should flow gently but constantly; if indolence or indecision throw barriers in its way, it becomes irregular and capricious; sleeps for a while in a deceitful calm, and when it *must* flow on, is as likely to burst upon the head of the innocent as of the guilty.

The teacher is to avail himself of every opportunity of indirect religious instruction. To what extent direct religious instruction should be given in the school, is a question which every competent instructer will prefer to decide for himself. But in all the religious instruction, direct and indirect, which comes from the teacher, there must be nothing narrow, nothing sectarian. To him, if to any one, it is appropriate to show how wide the common ground, upon which all the pure worshippers of a common Father, the firm believers in an immortal life, may meet, and sympathize, and hold communion. Enough, happily, of places, in which children may be taught the peculiar characteristics of the *form* of faith, in which their parents are educating them; too many, unhappily, are the opportunities of impressing them with exclusive and uncharitable views. May not the teacher, at least, so far lay aside his own peculiarities of religious opinion, as to meet his scholars upon the common ground? I would not have him speak disparagingly, or slightingly, of differences in religious belief; but he cannot teach a higher or a truer lesson, than that they are comparatively unimportant, when contrasted with the great truths which the religious of all sects unite in recognizing. To the child, certainly, Christ need not be "divided." Let the grown people be Trinitarians and Unitarians, Catholics and Protestants: be content to let the children be Christians. Must they be forbidden, and suffered not to come unto the Son of the Eternal Father, unless led by the hand of Calvin, or Wesley, or Swedenborg or Socinus? They will, when they grow up, see

enough of the narrowing and embittering effect of party spirit upon political and social life; let them be taught to keep the religious life undisturbed by it.

I have spoken of the principles upon which good education should be conducted. I have glanced at a few of the most prominent defects in the conduct and discipline of our schools. I am aware how difficult and dangerous is the ground. I know how apt we are to attach undue importance to matters upon which our own convictions are strong. I know that he who intends merely to recommend improvements is liable to become the partisan of innovation. I pretend not to have found the truth. I would but urge others to inquiry.

Education is an old subject; people are tired of it. It is a common one; everybody feels competent to make up their own judgment from their own experience. The *young* man who would speak upon the subject, may be allowed the merit of stringing together showy paradoxes; but will hardly gain credit for patient thought or impartial examination. The *unmarried* man who would speak upon the subject, must expect to be saluted with some wise saw about "bachelors' children." But if he say what is the result of deliberate consideration, if he speak, not for effect, but from conviction, I know not why he should not obtain a hearing. "Age," he will be told, "should speak"; but if age be silent, may not youth open its mouth to ask for counsel?

I have spoken *singly* of certain important ends to be held in view in the discipline of the young. In practice, they are inseparable. Intellectual and moral culture reciprocally aid each other, and unite in fitting the individual to aid in the intercourse, and share the duties of society. And education can be considered as complete only when the moral and intellectual and social nature have gained the highest possible limits of their advancement.

To this high mark is the teacher's aim to be directed. This noble end is he to have in view. He will hardly anticipate the full achievement of it, but his action need not, therefore, be any the less steady and determined. And it may be well for him to remember, that as the lapse of the year is marked by the successive vibrations of the

pendulum, that as the marble block does not become a living form but by repeated touches of the chisel, so it is by patient labor, by quiet and unwearied efforts, by the faithful hearing of the single lesson, the mild correction of the single fault, the "word fitly spoken," the rule impartially enforced, by the common and humble toil of every day, that the great objects to which he looks are, if at all, to be accomplished.

LECTURE VIII.

ON THE

IMPORTANCE AND MEANS OF CULTIVATING

THE

SOCIAL AFFECTIONS AMONG PUPILS.

BY J. BLANCHARD.

SOCIAL AFFECTIONS AMONG PUPILS.

Mr President, and Gentlemen of the Institute:

Desire of society is as truly a part of our natures, as the dread of anguish or the love of life. This simple original desire, finds its gratification in the exercise of those natural affections, which interest us in the welfare of our kindred, our friends, our acquaintance, and our race; and, together with these affections, it forms that complex class of emotions, which we call the social feelings;* and these, again, being constantly excited by the circumstances and relations of life, grow into a permanent habit, and become the all-pervading, master-feeling of the soul. All other passions and powers of the mind are subsidiary to this, and the entire universe is built in that manner which is best adapted to cherish these feelings, and bring them to perfection. We may, then, infer the high worth of the social affections,

I. 1. From the estimation in which God holds them. This we may learn by viewing His works, in the same way that we get at a man's opinion on a given subject, by examining his conduct. For it cannot for a moment be supposed, that the Creator would have made the whole range of objects in nature co-operate together in the production of a set of feelings which were not designed to answer important purposes in the system of things. Now even the lifeless forms of inorganic matter, are so constructed as to excite the social affections in the minds that study them;

* For classification, see Dugald Stewart's Works, vol. iii., p. 408.

and hence it is, that the students of Sweden, where the natural sciences are pursued with uncommon ardor, are far more amiable and social than their neighbors, the untiring Germans.

The mineralogist, no sooner falls on a crystal or garnet, but he searches the immediate vicinity, with confident expectation of finding the bed of earth or of rock, where sleeps the whole sparkling family to which the stray individual belongs. It is thus throughout the material world. The pearl and the diamond, no less than the rubble and the sandstone, repose in clusters or in concrete masses, and the whole surface of the earth is strown with endlessly varied forms of matter, which are grouped together with their kindred forms for no imaginable purpose, except to impress a social structure on the young minds which behold them; and thus to form a fit frame-work for a social globe.

2. But the social features are more clearly discernible in whatever of matter possesses motion or life. If our eye could take in at a single glance, all the waters which murmur on the globe, the whole busy multitude of streams would seem well to represent one vast family, whose members, though constantly dispersed by opposing elements, are as constantly stealing by their several courses, to the same home. Not a flower on the freckled bosom of earth, seems willing to grow unseconded by its mate. And even the shrubs and trees, when left single, instead of climbing toward heaven as is their nature to do, seem stretching out their arms in search of their lost companions.

3. Besides the grouping together of similar forms, there are myriads of unseen influences abroad in the world, both known and unknown, whose magnetic virtues compel all things to depend on all. Thus every particle of matter has its soul, though not in the sense which the heathen philosophers taught;* and by its attractive properties, it stands connected in ten thousand ways with the entire material machine, so that a single irregular pulsation in the remotest part, must make the whole frame tremble! These views have been versified by one whose feelings were in unison with the truths above stated.

* Good's Book of Nature, Sect. 4, on Matter and the Material World.

"What thing created brooks to exist alone?
Even the dull rock claims kindred of its own;
The tree left single spreads her widowed arms
To share with pollard mates her verdant charms;—
Rills to each other's bosom steal with care,
Blend into one, and flow more quiet there;—
While stars in clusters gather as they move,
And light the lamps of friendship and of love."*

4. Rising from the low ground of dull material forms, to the sprightlier region of animal natures, the eye is almost pained by the instant rush of interminable and countless clusters of social beings. The silent shell fish, that grow on rocks, though senseless, are yet social, and seem to find a mute enjoyment in each other's presence. The microscope reveals the fact that every flower is a separate realm, peopled by a society of beings which observe their own laws, and pursue their little pleasures, animated by a murmuring music, which, by placing the flower close to the ear, even our coarser organs enable us to perceive. No animal is able to subsist alone. Those wild animals which are caught and caged, are able to drag on a wretched existence, only because the human beings who tend them, afford a meagre substitute for the society of their mates. The silent schools which wander "through the paths of the seas," are continually swarming in their social gambols:—While the softest and richest—nay, almost all the music of this lower world, is made up of the language of its animals, telling each other of their happiness, or making known their wants.

5. Thus while we trace this series of animated beings from one mode of life to another, down to the shadowy margin of emptiness itself; or follow the same series, as it holds upward through higher and still higher gradations, till the whole glowing chain of immortal intelligences is lost in that concentrated blaze of brightness which veils forever, and forbids all approach to the ETERNAL THRONE!—Throughout this mighty range we cannot find one independent, isolated being. The universe itself is nothing but one illimitable group of societies, bound together by ties as real and indissoluble as those by which they are fastened to existence itself! So true is it, that the Most High hath imprinted a social aspect upon the fore-front of all his

* Pleasures of the Social Affections.

works, to the end that whoever becomes acquainted with the smallest part of them, may feel within him the stirrings of that social nature which was originally implanted in every breast. And it is thus most plain, that those affections which the Deity has seen fit to cultivate at an expense of arrangement whereto all his works are made to contribute, must be, in his estimation, who rates all things at their true value, of higher importance than any or all the remaining powers of the soul.

II. 1. But again: The reasonableness and necessity of cultivating the social affections, may be argued from the fact, that *they make the most important part of the faculties of the soul.* Strike out the social feelings, and a mere intellectual skeleton is all which you leave. *Memory*, becomes a useless register of uninteresting particulars; — *Reason* draws inferences from uncared for facts; — and the *Understanding*, like an antiquarian judge, is busied in the decision of cases in which no one feels interested: — For our social nature is the silver cord which binds together all our faculties into one harmonious whole.

2. Moreover we ought to cultivate the social affections, because they are concerned in the production of all the misery and all the enjoyment incident to human life. If properly regulated and judiciously cultivated, they are the

> "Suns of the soul! Sweet solace of all wo!
> Balm shaded founts whence rills perpetual flow:
> Whose healing dews with life's harsh waters blend,
> Till he who lives a stranger looks a friend."*

But if they are neglected or perverted, the spirit is immediately plunged in feverish inquietude or gloomy discontent. The proverb "*Corruptio optimi, Pessima*,"† applies with tenfold propriety to the social affections, for the mischief they occasion when perverted or suppressed, is in full proportion to the pleasure of which they are capable when vigorous and sound. Robert Hall has said: "The sympathies, even of virtuous minds, when not warmed by the breath of friendship, are too cold to satisfy the social cravings of our nature. The satisfaction derived from surveying the most beautiful forms of nature, or the most

* Pleasures of the Social Affections.

† The best thing corrupted becomes the worst.

exquisite productions of art, is so far from being complete, it almost turns to uneasiness, when there is none with whom we can share it; nor would the most passionate admirer of eloquence or poetry consent to witness their most stupendous exertions, upon the single condition of not being permitted to reveal his emotions."*

Families are often made the seat of unutterable wretchedness, by the unsocial habits of a single individual; and that too, often, when the same individual possesses a good natural understanding and a kind heart. The father, perhaps, from being compelled by his situation to rely much on his own judgment, falls into the unsocial and hateful habit of allowing no member of his family to think for himself in the smallest matters, and in consequence is dreaded as a dictator, rather than revered as a parent. Or the mother happens to be one of those sublimated ladies, who have contracted a wanton indifference to the feelings of others, by perpetually refining upon their own. The children will copy the faults of both parents, according to their several tastes. One will aim at decision of character, and land upon obstinacy in trifles. Another falls into a whining delicacy and considers herself privileged to make war upon the cheerfulness of whatever company she is in. A third unites the faults of both parents in the same character, and is hourly vibrating between the odious extremes, — overbearing arrogance and fatiguing childishness. A fourth is moody and low spirited, and thinks this monstrous excuse a sufficient justification for not being cheerful, And, in fine, the whole family are agreed in no one thing but the neglect of each other's peace; and thus, without anything positively wicked in their hearts, they are constantly running foul of each other's feelings, until impatience is exasperated into fretfulness or jealously, and the family becomes a fount in of bitter waters; — and all for the want of some one to show them that it is the easiest thing in the world to be happy. It is no exaggeration to say that the families of New England have suffered more domestic unhappiness from the above-named causes, than from all others put together. It is often painful to observe in some families, a child of a naturally amiable temper, un-

* Works of Robert Hall, p. 124.

dergoing this souring process, without knowing how to escape, or what to do.

3. Ill regulated social feelings produce nearly all the fretfulness and repining, melancholy and dejection, so common in society. If a man has learned to "rejoice with them who do rejoice, and weep with them who weep,"* there will always be enough happiness in the world to prevent his being wretched, and enough of misery to secure him from the dizzy flights of extatic joy. But when, from neglect of cultivation, the social feelings sink into selfishness or sensuality, the imagination becomes introverted or polluted, and the heart is thenceforth a festering centre of uncomfortable emotions. Thus one man pines under the disappointment of his wishes, and another sickens by their gratification. Such people are always unhappy, always haunted with the consciousness of the vanity of this world, unrelieved by the hopes of a better; and though not always perfectly miserable, they are never quite content. Their most comfortable state is a mere vapid vacuity of bliss.

> "The heart's affections, like earth's brilliant streams,
> Must flow in channels; — radiate in beams;
> If once self-centred, to their source they turn,
> Like pools they stagnate, or like meteors burn."†

4. But the languid and odious habits of complaining, melancholy, and moroseness, are the mildest forms of perverted social feelings. They also give rise to the more boisterous and deadly emotions; — "Pride, stung with imaginary neglects and insults; Envy, wretched at the contemplation of another's felicity; and Anger, burning with resentment, and impatient for the execution of its purposes of retaliation; and the other turbulent passions, which, like the frozen viper in the bosom of the rustic, invariably sting to death him in whose bosom they are cherished."‡ The man whose social feelings are right, feels his own peace impaired by whatever inflicts a pang upon a fellow being. But when the social out-goings of our nature are stifled or perverted by selfishness or neglect, like smothered fires, they eat into the very substance of the soul, and produce the volcanic eruptions of furious anger, mad enthusiasm, or unbridled licentiousness!

* Rom. xii. 15. † Pleasures of the Social Affections.

‡ Prof. Hough's Sermon.

5. For these reasons, among other motives of policy, the church of Rome has with dreadful forecast, laid the foundations of her iron despotism in perverted social feelings. By forcibly exiling her clergy from the ten thousand nameless endearments of domestic life, she has transformed them into a species of epicene monsters in whom the social longings of our nature flow out in fanaticism or stagnate in lust; and by letting them loose upon the middle ground between the sexes, she has made them the just terror of both! They are thus become a species of half-way race, in most respects "*sui generis*," possessing the fractious and cunning obstinacy of the mule, without the generous nature of the horse, or the patient stupidity of the ass.*

6. In striking contrast with the Romish priests, stand a class of beings who are their opposites in everything except the unrelieved evil of their lives. I mean modern infidels. The priest attempts to smother, the infidel to prostitute the social affections. The first seeks to stifle the sympathies and starve the spirit by the imposition of galling vows and emaciating penance; the last turns the soul loose to browse on the common of vice! If the two classes be compared, the priests have a decided advantage. Their apparent austerity has the merit of seeming difficult; while the licentiousness of the atheists is attainable even by swine. Romanism furnishes some check on the morals of the laity, and makes a very efficient prop to a tottering throne; while the Atheism of modern times, is mere disorganization embodied in a creed of negatives. It is like the long sought universal solvent, which in its work of dissolution, would not spare even the vessel which contained it. Nor can I learn that any one ever attempted to apply it to any practical use, except, like the present, as a philosophical illustration, to show how opposite extremes in evil meet in crime; and to set forth in a clear light the damage which the soul suffers when the social feelings are violated

* I paused upon this sentence to see if in justice it should not be softened, but could find no milder terms capable of expressing the result of my convictions after much personal intercourse with the Romish Priests in Canada and elsewhere. If any fear the representation too highly colored, they will do well to consult the "Catholic Herald," published at Boston.

by the neglect of proper culture, the arbitrary friction of unnatural impositions, or the unhinging libertinism of a Godless infidelity !

7. But if we would see the importance of cultivating the social affections in its real magnitude, we must look at the *influence they are to exert in fixing the soul's standing in a future state.*

To do this effectually we must here pause a moment in our progress, and look abroad upon the general subject of intellectual and moral cultivation : — a field, which comprehends, in its wide embrace, the whole business of men on earth, and the entire employment of spirits in heaven. Man's errand on earth is, to obtain a competent amount of information, reduce it to practice and then go away to enjoy his intellectual and social supremacy in a brighter and a better world. But that supremacy is mainly to consist of enlarged and comprehensive affections united with the information which is necessary to make them acquainted with the objects of love. And hence, those who have the most enlarged and elevated social affections, are farthest advanced in the learning of eternity ! For this social part of our natures is the scale of character upon which different degrees of excellence are marked down in heaven. Hence, also, those acquisitions and enjoyments which belong only to this life, resemble those darkling flowers which bloom through the night, but close their eyes at the rising of the sun ! " Whether there be tongues, they shall cease. Whether there be knowledge, it shall vanish away."* Nay ! even the pious confidence of faith, and the beamy raptures of hope shall go out amid the realities which they promise ; and the soul shall stand forth in the awful magnificence of her renovated affections, like some mighty temple whose grandeur is enhanced by taking away the loose scaffoldings, which were useful only in the early stages of its erection. That point in a man's life when his mind ceases to improve, is merely the signal for the soul to close her terrestrial concerns. The wings of the imagination droop—the thoughts creep silently back upon their original : attention dies ; memory relaxes her hold and lets fall her bundle of the past, and the whole man seems the relic of a

* 1 Cor. xiii. 8.

former age, and a way mark to the future world! But our social blessings are neither restricted to time nor limited by space. As those insects, which are about to pass from the vermicular to the winged state, pass a short period of insensibility before they escape from their exuviæ and float on the sunbeams of Heaven: so, also, the soul finds, in old age and death, but a momentary suspension of her progress toward perfection. And the few steps of her advancement which lie in this world, are but the beginning of what will be an ascending flight, which shall tower aloft, until from her high elevation the spirit looks down upon the highest star: — the key-stone of the Arch of Heaven!*

8. Now, then, contrast the present benefits which the social affections confer, with the future enjoyments which they promise. Here, our dearest connexions are often sources of pain; there, they are productive only of delight. The scenes of friendship and the solaces of home, — nay, the more exhilarating instances of social enjoyment, where bosoms beat in the harmony of early affection, or repose in the quiet of conjugal love, — all, all are fluctuating and fading as the painted beauty of evening clouds, which are now burnished in brightness, and now darkened into gloom! Far be it from me to underrate the value of fire-side joys, where, though the wind be loud and the storm relentless, a circle of glad hearts respond to each other's caresses in all the easy variety of domestic bliss. But what are all these, when once compared with that enjoyment which "eye hath not seen — neither hath it entered into the heart of man to conceive!"† Moreover, those who are made partakers of future happiness, not only enter upon that state with the certainty that their social enjoyments will never end, but also with the transporting assurance that they will always increase. Who, then, shall calculate the importance of cultivating the social affections, — the very channels through which all the bliss of eternity must flow?

9. But the social feelings must be cultivated, if ever, when the mind is young and pliant. Hear on this subject the testimony of Dugald Stewart: "It is in consequence

* These remarks, of course, apply only to the spirits of "them that are saved." 2 Cor. ii. 15.

† 1 Cor. ii. 9.

of their imitative propensity that children learn insensibly to model their habits upon the appearance and manners of those with whom they are familiarly conversant. As we advance in life, this imitative propensity grows weaker, our improving faculties gradually diverting our attention from the models around us to ideal standards more conformable to our taste; whilst, at the same time, in consequence of some physical change in the body, that flexibility of the muscular system, by which the propensity to imitate is enabled to accomplish its end, is impaired or lost."* Youth is always gentle, docile, and affectionate. Even the whelp of the lion or tiger responds to your caresses with the playful innocence of unweaned infancy; — but tomorrow, it will tear in pieces the same hand which, today it licks in very fondness. A change not remotely analogous to this, passes upon the human character in its transition from infancy to manhood, at least, so analogous, that if men are ever to form social and amiable characters, you must imitate the hunters *and take them when they are young.*

III. *What, then, are the best means, by which a preceptor may cultivate the Social Affections among Pupils?*

1. In the first place, he must feel the necessity of making specific and strenuous effort to accomplish this object. He must not suppose that mere intellectual progress is social improvement. Dr Beecher has said "that mere intellect is nugatory, and may be cultivated to any extent without purifying the affections or enlarging the heart." We suppose the devil to possess a vast amount of knowledge with but little relish for society. And common observation teaches us that a man may be very knowing, and, at the same time, very base. The minds of some men seem to be as mathematically regular, and as regularly cold, as fraught with lore and as full of death as the Pyramids of Egypt. Yet it is a painful fact, that education has been conducted almost as if there were no social feelings — nothing but naked intellect. We have analysis of taste, memory, imagination and reason; but where, except in the bible, which also, is too little studied in the schools, where is the youth to learn how to bear an insult, or overlook a neglect; — to overcome his hatred of those who are

*Dugald Stewart's Works, Vol. III. p. 112.

disagreeable, and practice that rarest of virtues, a *uniform, cheerful good nature?* Even those who have written on the philosophy of the human mind, have said next to nothing on the subject of the social affections. They have considered our daily intercourse, only as made up of trifles; not reflecting, that these very trifles, though like the watery particles, they are individually so insignificant as to be invisible, yet in their aggregate capacity, make up the mighty ocean of life on which we sail. Thus they have simply put down "the desire of society," as "among the original and universal principles of our nature,"* leaving fiddlers, dancing-masters, and Chesterfields, to inform us how this "desire of society" ought to lead us to behave.

2. Suitably impressed with the importance of the subject, the preceptor must set about removing every obstacle to the free and delightful social enjoyment of his pupils. That no external hindrances may exist, he must see that his rooms possess neatness, convenience, and, if circumstances permit, a degree of elegance. You cannot be cheerful or agreeable in a filthy, smoky, or otherwise uncomfortable room. The mind borrows its tone from the objects by which it is surrounded. Savages are savages, because, among other things, they live in the huts of savages.

3. Externals being properly adjusted, the preceptor may then address himself to the giant task of subduing what is refractory and hateful in the dispositions of his pupils. He finds that a child naturally hates others for one of three causes: 1. He thinks them disagreeable. 2. That they misuse him. 3. Or else they stand in the way of his getting something which he desires. In short, a resentment founded in pride, and fostered by selfishness, is the antagonist power to every social influence, and takes the form of *disgust*, *anger*, or *envy* according to the nature of its object. But for these malevolent passions, children and youth would be perfectly happy in each other's society; for they naturally love those, 1st. whom they think agreeable; 2d. who treat them well; and 3d. whom it is their interest to love. No pirate is so apostate from humanity, as not to have his favorite felon. Now

* Dugald Stewart, Vol. III. p. 408.

were these unsocial and bad passions eradicated or subdued, it would be perfectly easy to rear their opposite virtues. For there are multitudes who can do a kindness without haughtiness, to one who can bear an insult with calmness; and, as all the "passive virtues are the most difficult to practice," the youth who has learned to observe these, will not find it a task to perform the social duties of active benevolence. The preceptor, will not, of course, expect to expel every wrong passion by direct effort; but in the language of Dr Paley, "by so mollifying their minds by just habits of reflection, that they will be less irritated by impressions of injury, and sooner pacified,"* until the hateful emotion altogether cease.

4. The preceptor should, then, in private converse, and familiar remarks, explain to them their duty as to the various forms of disgust, anger, and envy. Let him insist that it is no virtue to love those who happen to please us, since pirates and cut-throats do commonly this same thing. If, then, they would rise a single step above the vilest and most cruel of human beings, they *must feel a cordial affection for all, even the froward and unlovely.* Let them understand that this affection must answer that most strikingly philosophic definition, "Let us not love in *word*, neither in *tongue*, but in *deed* and in *truth*;"† anything short of this, being branded as infamous hypocrisy. To enable them to do this, the preceptor must show them that every person, idiots and lunatics excepted, has good qualities enough to make an interesting character, and if they do not discover these excellences in every person they meet, it is because they lack ingenuity or tact to discover or draw them out in conversation. Every perfect human soul is an interesting thing; and is capable of affording an hour's entertainment, by relating its bare dreams for a single night, to any person who has either kindness or curiosity. Every teacher knows how natural it is to dislike those scholars who are refractory or disagreeable. The difficulty, in such cases, is, not that the scholar has no engaging qualities, but that teachers want either the wit or the inclination to discover them. The man who takes colts to break, is called a blockhead if he bring them back complaining that their motions are un-

* See Paley's Moral Philosophy, Chap. vii. † 1 John, iii. 18.

gainly and awkward. The teacher is to the mind of his pupils, what the groom is to the body of the horse.

5. Another important object of a preceptor's efforts, should be, to make his pupils habitually sensible of their own faults. He should inform them distinctly, that each one of them has some things in his or her appearance, disposition or life, which are exceedingly disgusting. And he may boldly appeal to the consciousness of each one for the truth of what he asserts. Few, indeed, are those, who if their hearts were letters, would dare to have their nearest friends read them. And as a person never feels more tender of others, or appears more amiable than when modestly sensible of his own imperfections and faults; if a teacher can make this state of mind *habitual* among his pupils, the most difficult part of his task in subduing their evil tempers is done.

6. But the most difficult thing which students find in the practice of the social virtues, is, to get over the ill-treatment which they receive from others, and retain their sweetness of temper. This, however, can be done. To guard his pupils here, the preceptors should teach them to look upon the misdoings of others, not merely as crimes of which they are guilty, but also as evils by which they must suffer. When children have been ever so ill-used by one of their number, if the offender is brought up and they see he must suffer, their resentment commonly melts into compassion, and they wish they could save him the very blows which he is to suffer for maltreating them. So also, murderers in the prisoner's box, and confronting the court, commonly excite more sympathy than the wretches whom they have butchered, or the friends whom they have bereft. The reason is, that the people see they must suffer the penalty of their crimes. Now, if pupils can be brought to feel that every instance of misconduct which they witness must shortly be exposed in the court-room of creation, and receive sentence in the concentrated gaze of an assembled universe! — and that those who are not wise enough to secure a substitute, will be compelled to endure the bloody inflictions in their own persons; let them once feel — habitually feel this, and resentment and hatred will drop out of their hearts; nay, rather, they will feel such commiseration towards the ill-tempered and the vicious, that when

they are in conscience forced to inform their teacher of vile conduct in others, they will do it,

> "Sad as angels for the good man's sin,
> Blush to record, and weep to give it in."*

On this point, I shall be pardoned for relating an anecdote which occurred recently in my own experience. Frances, a young miss of sweet disposition and agreeable manners, came to me in tears on account of rude and unkind treatment from one of her mates. I asked what provocation she had given; "None at all, sir," and it was doubtless true. "Why then does she misuse you so? Are you quite sure you have given her no reason to be offended with you?" "None, sir," she still insisted. I then asked Frances what she supposed was the real cause that her class-mate treated her thus; whether it must not be because she had a bad natural disposition? "No, sir," again; "she would not accuse her of that, but she could not tell what she meant by her conduct." I then asked Frances, if she would be willing to take her class-mate's turn of mind in exchange for the abuse of which she complained. "Oh, no, no!" she cried eagerly; "I would rather suffer ill-treatment myself than misuse others." "It seems, then," I replied, "that your class-mate's condition is, by your own confession, vastly worse than your's, so I shall reserve my sympathy for her. The same things of which you complain, will, doubtless, make her disagreeable to others, and will thus torment her through life unless she escapes from them. Thus, you see, you ought to pity and love her for the very things which you seem disposed to blame. For a bad disposition, is in this respect, worse than a broken limb, — it is much harder to be cured." I need not say, Frances left the room with a light heart and smiling face, and I heard no more of her wrongs. In some such way, may pupils be taught, that anger and hatred are both uncomfortable and useless; and that those who misuse us, will, sooner or later, be the greatest sufferers by their own folly.

7. But when the preceptor has succeeded in expelling disgust at offensive qualities, and resentment for injurious treatment in others, he has still to grapple with a more

* Campbell's Pleasures of Hope.

odious and natural passion. It is true, "Wrath is cruel, and anger is outrageous, but who can stand before envy."* Envy is a night-ghost, which dogs emulation in all her paths. The way to treat emulation in a school, is, just as God treats it in the world. That is, let it entirely alone. Do nothing to provoke it into action, but substitute nobler principles of action, as fast as you can get them into the mind and heart of your pupils. But do not attempt to tear emulation out of the soul, except by showing how mean a motive it is, compared with a sense of duty and a love of good. But envy will still exist. The reason why it is so common even among children, is just this. Every body supposes some others are better off than themselves. But

"If every one's internal care
Were written on his brow,
How many would our pity share,
Who raise our envy now.
The fatal secret when revealed,
Of every aching breast,
Would show that only while concealed,
Their lot appeared the best."†

The preceptor's best way to cure envy, is, therefore, to let his pupils at once into the wonderful secret, that, in this world, every person finds just as much difficulty as he knows how to dispose of, and oftimes more trouble than he knows how to endure; — that the spirit has a power of adapting itself to great burdens, which hold the soul steady by their own weight, so that the slightest troubles often produce the sorest pangs! — That while the rich, the beautiful, the proud and the gay, are harassed by overweening desires, and tormented by real or imagined sorrows, "There is," all of the time, "One who tempereth the wind to the shorn lamb!" Let pupils be made to feel this; and the moment such truths once gain permanent possession of their hearts, envy, with her whole brood of subordinate vipers, — slander, malice, and detraction, repining and fretfulness, will fly hissing and drewling from their bosoms! When they see mankind as they are, with a burden fitted to every shoulder as great as it can bear, they will not, unless they are very brutes, desire to increase the load, or trip

* Proverbs xxvii 4. † Anonymous.

the feet of any pilgrims on this brief and precarious voyage of life.

8. Besides the instructions specified above, the preceptor must devise such as shall meet the peculiarities of each individual. In private conversation, he must always take into consideration where a child has been brought up, whether in a city, village, or country district; and if he can get an inside view of the family where he has been raised, it is all the better. There are faults peculiar to every place, as there are weeds to every soil. Besides his private conversations, he should daily fix his eye on some one of the innumerable mischiefs which creep upon the intercourse of pupils, and make that the subject of a few brief remarks at night. Impudence, impertinence, swearing and other vulgarity, may be treated successfully by likening them to something which they truly resemble, and he should always have an abundance of comparisons and illustrations on hand. For all insignificant follies, and filthy habits of conversation among pupils, partake of the nature of bats and cannot bear the light; so that if a preceptor but examines them before the school, always applying the Ciceronean test, "What is anybody to gain by it?" these minor evils will fly away. If the preceptor, for instance, enables his pupils to perceive the similarity which exists between a youth pouring out oaths, and other filthy and odious speeches, and a person undergoing the operation of an emetic, the school will be like to remember the illustration the next time they hear a person swear. But ridicule, like a rusty weapon, leaves poison in the wound, though it removes an excrescence, and should seldom be used at all, and never upon individuals; for if it improves their manners, it does it at the expense of the heart.

9. But when the preceptor has done all he can in the way of stating duties and rules of conduct in particular circumstances, he has still the more difficult task of making his pupils practice them. For in the present state of human nature, you will never get a man to enter on a course of action, till you convince him he will be a gainer by it in some way or other. I do not say that there is no virtue which rests on higher ground than selfishness. But this, I say, that no man was ever yet converted to virtue or religion, who did not suppose he would be better off by the

change, and it does no hurt, at least, if you wish a man to enter on the path of duty, to let him know that it leads to heaven. Now, the preceptor can convince his pupils, in a thousand ways, that they will be gainers by rigidly observing their social duties, and avoiding every rankling and resentful passion, even when they are wronged. Indeed, it is so evident, no man ever made anything, on the whole, by a quarrel, that if everyone would soberly pause, and ask what he is like to gain for himself or anyone else, before entering on hard feelings or bitter words, few, very few, would either be harbored or spoken. If he must be wronged in his interest or feelings, and the law would not protect him, he would endure it as he does a hail storm or a plague, staying himself upon the hope of future sunshine and sound health. You will perceive, at once, that these are principles which the venerable William Ladd, and the Peace Society are worthily laboring to disseminate.

10. But what pupils are to gain in their interests by a disposition to "bear all things and endure all things,"* may be clearly made to appear from our utter dependence upon one another. For, though all whom we meet may not have it in their power to do us a kindness, yet no one is so mean as to be incapable of doing us an injury. And none, therefore, can safely be neglected as impotent, or despised as weak. A few small worms may sink a whole fleet, which has outlived a thousand tempests.

11. Yet pupils are most likely to be excited to a right cultivation of the social affections, by showing them what they are to gain in their manners. For every one would like to be agreeable. And the free exercise of the social feelings, makes their possessors the most interesting people on earth. It produces the utmost *simplicity* and *sincerity* of manners; for those whose feelings are kind to all, have nothing to conceal. And "nothing except what comes from the heart can render even external manners truly pleasing." "Not the warmest expressions of affection, the softest and most tender hypocrisy, are able to give any satisfaction, where we are not persuaded the affection is real."† Dr Brown's celebrated definition of politeness, places in clear light the connexion between the social affec-

* 1 Cor. xiii. 7. † Spectator, No. 170.

tions and the manners. "Politeness," he remarks, "is nothing more than a knowledge of the human mind directing general benevolence. It is the art of producing the greatest amount of happiness, which, in the mere external courtesies of life, can be produced by raising such ideas or other feelings in the minds of those with whom we associate, as will afford the most pleasure, and by averting, as much as possible, every idea which may lead to pain."* From which it appears, there can be no such thing as true politeness, without tenderness of the feelings of others.

12. Moreover, not the manners alone:—The very countenance is improved and beautified by the social affections. What Addison has said of the virtue of good nature, may be affirmed with tenfold truth of these. "They are more agreeable than wit, and give a certain air to the countenance which is more amiable than beauty."† The faces of corpses appear much the same, though the contour of the face, and the prominent features remain unchanged by death. The varied and endless diversity of living faces, depends, mainly, on what is called the language of the looks, or "expression of countenance," which is little more or less than the expression of the social feelings. If these are active and amiable, the countenance will be gentle and agreeable; but a handsome face without sweetness of temper, is a contradiction in nature. It may be *fine*, it certainly is not *fair*. It is perversion of language to talk of the beauty of a snake because its colors are fine.

13. In this way may the preceptor labor to clear away the obstructions which lie in the way of the social feelings, but the *affections* themselves can only be called into action by the omnipotence of example. You may inform the intellect, in many things, by precept alone; but teaching the affections by precept, is a flat absurdity. There is a chameleon habit in our natures, which makes our feelings change their color to those we behold. What Horace has so finely said of the emotion of grief, may be repeated with equal propriety of the social feelings: "If you would make me weep, weep yourself."‡ Hence there is no more ludi-

* Philosophy of the Human Mind, Sect. 4. † Spectator, No. 119.

‡ ——————— Si vis me flere, dolendum est
Primùm ipse tibi: — *Hor. De Art. Poet* 102.

crous spectacle on earth, that a pair of sturdy polemics, — both claiming a profound acquaintance with the laws of the human mind, and both violating its simplest principles, by attempting to argue and reason each other into the meekness and love of the gospel. If one would just *feel* the emotion he wishes to produce, and let the other look in his face at the same time, he would accomplish his professed object, without uttering a single word. If there be a sight to match this, it must be that of an austere, morose, overbearing or snappish teacher, hoping to lecture his pupils into cheerful and amiable beings. If ever a man should be amiable, if ever he should be able to blend a horror of vice and misconduct, with the utmost kindness to those guilty of it — if ever he should be above irritation, and private resentments, it should be when he undertakes the care of young minds. These are the qualities which conferred on Socrates, the prince of preceptors, his terrestrial immortality; and gave him such a mastery over the minds and hearts of his pupils, that his decisions were to them as the oracles of God. Listen to the account of Socrates, given in the simple and beautiful narrative of one whom his instructions had raised to a pitch of greatness, which the human character has seldom attained, and never, perhaps, in all respects, surpassed. "I observe all other teachers," he remarks, "showing their pupils by what means they may put their instructions into practice; and urging them to this by argument: — but I saw Socrates, exhibiting in himself, the goodness and excellence which he taught, at the same time, discoursing in the happiest manner, concerning virtue and all human perfections."*

14. Next to his own example, the preceptor should rely on that of others, both living and dead. He should never let a day pass without bringing before the minds of his pupils some striking trait in the characters of those who have distinguished themselves for command of temper, and persevering kindness, under ill-usage. Such, for instance, as the story of Pericles, who, after patiently enduring the

* As all translations must fail of presenting the beauty or the entire import of the original, I shall transcribe the passage paraphrased above. *Πάντας δε τους διδάσκοντας ορῶ αυτοὺς δειχνυντας τε τοίς μανθανουσιν, ἡπερ αυτοι ποιοῦσιν ἁ διδάσκουσι και τῶ λογω προςβιβαζοντας. Οἶδα δε και Συκρατην δεικνύντα τοις ξυνοῦσι ἑαυτον καλον κἀγαθον ὀντα, και διαλεγόμενον κάλλιστα περι ἀρετῆς και ἄλλων ἀνδρωπίνων.*—*Xen. Memorab.* Lib. I. Cap. II. 17.

railing and reproaches of an impudent villain who followed him in public with curses the whole day; and having despatched much important business in the meantime; when night came, and the fellow had followed him home, all the way reproaching him with a deformity of his person, or some of his actions: — sent a servant to light the rascal home, as the only punishment he chose to inflict. Such was the calm, unruffled temper of Pericles, — the man who controlled, by the force of his own genius, the stormy republic of Athens, during the extraordinary period of forty years. And such was the strength and purity of his social feelings, that he accounted his never having made an Athenian put on mourning, as the brightest feature in a long life, which he had distinguished by everything which is splendid in success.

Fenelon, who was, at once, the most amiable of tutors, and the most virtuous of men, was in the constant practice of teaching by the example of others. I shall take the liberty of loosely putting into English, the sentiments, which he represents Minerva, in the form of Mentor, as uttering to the young Telemachus, in praise of a character, which she proposes for his imitation. "His frankness," continues she, "in acknowledging his faults; his mildness; his patience under the severest rebuke; his courage, in publicly repairing the mischief he has done, and thus exposing himself to the shafts of envy and satire; all indicate a soul truly great. It is far more glorious thus to recover ones self, than never to have fallen."*

This method of instruction should be pursued, in short, oral lectures, as often as once each day. And the preceptor should not only illustrate his meaning, by anecdotes from the lives of eminent men, but he should bring the subject to the very condition in which his pupils are, or expect to be, placed in life, and show them how Pericles, Titus, Vespasian, or Peter, Emperor of Russia, would have conducted, in just such circumstances as theirs. Could teachers be induced to set about the business of presenting

* Sa simplicité á avouer son tort, sa patience pour se laisser dire par moi les choses les plus dures; son courage contre lui-meme pour rêparer publiquement ses fautes, et pour se mettre par là au dessus de toute le critique des hommes, montre une âme véritablement grande. Il est bien plus gloireux de se relever ainsi, que n'etre jamais tombé.—*Fenelon.*

characters to their pupils, either as "patterns to imitate, or examples to deter," they would find the same passion, which creates such an absorbing interest in the youthful bosom, while they pursue some imaginary hero through the intricate windings of some insipid novel, may be employed to their infinite advantage, by enabling them to behold, as in a glass, the social feelings in the characters of others, until they become changed into the same image.

15. The last means of cultivating the social affections, which I shall mention, and the one without which all others will inevitably fail of their intended effect, is the influence of Christianity. "There is a chasm in the construction of mortals, which can only be filled by the firm belief of a rewarding and avenging Deity, who binds duty and happiness, though they may seem distant, in an indissoluble chain."* The heathen philosophers were enabled to understand and practice the social virtues, only in proportion as they approached this belief, while the whole multitude of their times, beyond the reach or rescue of their philosophy, lay wallowing in the styes of pollution and excess, or writhing under the hard hand of disease in wretched stalls of poverty, whose porter was death. In truth, pupils have nothing, but this belief, which can encourage them to perform the self-denying part of the social duties. For the world was always more or less unreasonable and ungrateful. Of course, he who labors and contrives for the good of mankind, needs the excitement of an ever-present God, who will not suffer any, even the least good emotion of his heart to go unrequited; but whose glory it is, both to reward openly the things done in secret, and, at the same time, to conduct his government with such punctilious exactness, that "there is no darkness or shadow of death where the workers of iniquity may hide themselves."† Such, in substance, was the belief of Socrates,‡ and it was this which raised him above the malice and vengeance of the Athenians, and enabled him to persevere in treating them kindly, while overwhelmed by the storm of their per-

* Hall on Infidelity. † Job xxxiv. 22.

‡ ——————γνώση το θειον, "οτι τοσοῦτον και τοιοῦτον ἐστιν, ὥσθ' ἅμα πάντα ορᾷν, και παντα ἀκούειν, και πανταχοῦ παρεῖναι, καὶ ἅμα πάντων επιμελεῖσθαι.—*Xen. Memorab.* Lib. I. Cap. IV. 18.

secution and abuse. Those, only, who fear God, are above the fear of man.*

But if the preceptor means his pupils shall rise above the social condition of the heathen Greeks, he must not be content to teach only those fundamental truths concerning the existence of the Deity; he must daily inculcate some portion of that which distinguishes Christianity from religion; — some one of that bright constellation of soul-purifying truths which cluster around the "Lamb of God who taketh away the sin of the world." Let him do this; not in the heedless indifference of casual remark; but with the solemn earnestness of affectionate belief. And let him remember, while he is thus employed, he is laboring upon the very materials, out of which heaven is made; and he may exult in the consciousness, that he is applying the only means,

> Which bid the chastened spirit hope to share
> Those social sweets which bloom immortal there!

Gentlemen of the Institute — Suffer me, in closing the present remarks, to ask you, to reflect anew on the serious importance of the business in which you are occupied. In a perfect state of society, the whole amount of human effort is concentrated upon two objects, the culture of the mind, and the welfare of the body; and for such a state of society, prophecy bids the world to hope. It is fit, then, that you should annually convene upon this spot, where human freedom first dared to draw her breath, to deliberate on the means for the more perfect disenthralment of the human intellect, that no tyrant error may chain down her energies, and no insatiate habit may prey upon her wealth. The business of the teacher, though toilsome, is yet delightful, and though retired and unobtrusive, is yet fundamental to the social fabric. Legislatures may enact laws, but education must originate their conception, and interpret their meaning. Governments may check and restrain, but duty and obedience are the results of instruction. The hopes of our country depend on the bias which the minds of her children and youth receive; and, in the providence of God, the prospects of mankind are nearly

* Souvenez-vous que ceux qui craignent les Dieux n'ont rien á craindre des hommes.—*Fenelon.*

identified with the hopes of our country. But this is not all. Though the present interests depending on our system of instruction, are so vital and so vast, these interests are destined to become more and more momentous, as the melioration of our race advances, and the plagues by which they have long been infested, one by one die away.

Up to the present date in the history of the world, perhaps one half of the energies of mankind, have been, directly or indirectly, wasted in the business of war, or crippled by systems of oppression. And at least one half of the remainder has been squandered in the dreams of error, or annihilated by the operations of vice. But there is evidently a looking towards a time of quiet among the nations, and the boundless energies, which shall from time to time be called off from the declining affairs of human slaughter and oppression, can find employment only in the subjugation of nature, and in making her yield up her stores for the comfort of the body and the improvement of mind. So, also, if the christian hope is to be realized, and the whole scheme of vice is to become gradually a sinking concern, then every new conquest of virtue will turn loose a host of recaptured energies into the same fields of blessed industry, until the whole outgoings of human power, shall converge in the two harmonious points, — the acquisition of knowledge, and the reducing of it to practice; and thus exhibit to the admiring universe, a world whose entire population are occupied in doing good either to the body or the mind. And this is a perfect state of society.

On reviewing the preceding remarks, it cannot but be observed that the rules laid down for cultivating the social feelings, are such as, if children once thoroughly imbibe, they could not but shrink with horror from all war, spiritual despotism, slavery, intemperance, and impurity — the head evils under which the world at present groans. For that social affection which would enable them to suffer wrong with kindness, would of course restrain them from the wanton commission of it; and it is thus evident, that while we are laboring to extend the dominion of principles like these, we are doing all in our power to hasten the approach of that period, renowned in the history of things, after which the eyes of successive generations have gazed with dimming eagerness, when the jubilee of universal

emancipation shall sound; for every fetter is broken, and the temples of vice and infamy are forever fallen!

The result of the whole is, that if the above representations contain anything of truth, the *business* of ascertaining "how to teach the best things in the best manner," is second in importance to none other; and although we and our children may die without witnessing the results toward which our efforts look, yet will our last moments be cheered by the consciousness of having labored aright, and illumined by the assurance that the world will yet realize that bright anticipation, toward which

> "We oft have gazed, and gazing deemed we saw
> The social bond a whole creation's law;—
> One realm of peace the universe become,
> Mankind a brother-hood, and earth a HOME!"*

* Pleasures of the Social Affections.

APPENDIX.

THE following paragraphs contain subjects for short oral lectures to pupils on closing the school at night, each one of which should be illustrated by suitable anecdotes, drawn from living characters or from history.

1. Never be jealous either in love or friendship. A little time will make it plain if your love is not reciprocated, or your confidence is abused. But if you manifest the least jealousy, you will disgust your friend and create hatred if it did not exist before.

2. A sad face is like a tax-gatherer who takes something from the comfort of every one he meets. If you are in trouble, do not trouble others with your sorrows, only when you need their sympathy or assistance; then do it *cheerfully*.

3. Do not hate those who are disagreeable. You do not hate a person who has a hump upon his back, yet a crooked body is nothing so great a misfortune as a crooked soul.

4. Do not be fretful when those whom you love treat you ill. It is ten chances to one that you have given them some provocation; and, if so, your anger is unreasonable; if not, it is useless. Besides, if unprovoked they have mal-treated you, their disposition is a standing curse, while your high injury will soon be forgotten.

5. If you find it hard to get rid of a fault, write it down and read it every Saturday night.

6. When in company with those who are rude and coarse in their manners, be doubly on your guard. They will endeavor to bring you to conduct like them and then despise you for it.

A clown always respects a gentleman, even when he finds fault with him.

7. The way to be agreeable is — 1. To love everybody as the Bible requires — 2. Be perfectly sincere — 3. Do or say nothing unless you know it is strictly proper.

8. Fix it in your mind that one condition in life is but a trifle, if any happier than another, that it is quite probable those in the best situations are the most wretched.

9. If you complain of circumstances beyond human control; that is as if you were saying God does not manage his own business aright, and you wish he would do better. But if you complain of the conduct of men towards you; it is as if you thought God would not correct them, so you must take it in hand.

10. Remember no one is above you except those who are more virtuous and pious: and that innocence may make you at ease in all companies.

LECTURE IX.

ON

THE MEANING AND OBJECTS OF EDUCATION.

BY T. B. FOX.

MEANING AND OBJECTS OF EDUCATION.

You have all probably read of the two stout knights, who, travelling from opposite directions, approached each other at the point of a road, over which a shield was suspended. You recollect, also, that they came to a stand, and began to dispute about the materials of which the shield was made: one asserted it to be gold, while the other affirmed it to be silver. To settle the question they levelled their lances and commenced fighting. When the battle was over, they rode on, and soon discovered that both were right and both wrong; for the shield was neither all gold nor all silver; but one half was composed of the former, and the other half of the latter of these metals. This legend is not an unapt illustration of the conduct of men, with regard to more important matters. They frequently are so situated as to see only one side of a subject, and then they aver that side to be the whole of it. As in the formation of a pin, so in the most momentous concerns of life, division of labor is necessary; therefore, we are gifted with a diversity of tastes, that we may discharge different branches of labor. But an evil sometimes follows from this arrangement. We are in danger of supposing, from the interest we take in it, that our peculiar department must be of prime importance. If the homeliness of the expression may be pardoned, we not only have our hobbies and ride them hard, but we are also apt to jostle our neighbors aside, and claim the whole highway for ourselves.

This propensity will, perhaps, account for many of the disputes concerning education. Certain habits of mind, peculiarities of temperament or other circumstances, have

led individuals to attend mainly to some one branch of this great subject; and ardent love for their favorite, soon creates an exaggerated estimate of its relative importance. For example, one person observes that the body has not been duly honored; and when you listen to him, you would imagine that to regulate the diet, use an abundance of cold water, and exercise so many hours by the watch every day, is the chief business of man. Another, fond of a quiet study, and of "converse with the mighty dead," ridicules the whole system of gymnastics and calisthenics, and esteems it a matter of very little consequence, how soon you destroy the nerves, relax the muscles, or bring on the dyspepsy, provided you fill the mind with the rich lore of other days. A third believes that time spent in the study of the dead languages, literature and metaphysics, is time squandered. He is a great advocate for the useful. Talk to him of any species of knowledge which cannot be so applied as to make money yield more than six per cent, or which does not aid in the construction of steam engines, cotton mills and railroads, and he beseeches you to be more practical. Thus it is, that an exclusive attachment to particular portions of the great business of education, tends to make us forget that all branches are necessary, and all of equal value when considered as members of a whole. Newton, we are told, once read Paradise Lost, and when he had finished it, laid aside the book with the cool question, "What does it prove?" and the Poet would probably, in his turn, have treated the mathematician's algebraic formulas, much in the same way as did his little dog Diamond, when he upset the candle upon them, and destroyed the labor of years. Thus prone are all men to transform into Nazareth's, all the world, save their own little paradise. They forget that the humblest wheel is required to make the machine perfect; they forget that the organ blower is not to be despised, for without his bones and sinews, the genius of Handel could extract no music from that sublime instrument. So much of this bigotry is there, upon all subjects, that society resembles but too well the old fable of the quarrel among the members of the body, and requires to be often reminded of the sound doctrine of the apostle; "The body is not one member, but many. If the whole body were an eye, where were the hearing.

If the whole were hearing, where were the smelling; and if they were all one member where were the body. But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the hand to the feet, I have no need of you."

To apply this doctrine to the subject of education, is the design of this lecture. We propose to take a brief view of the whole purpose of this science, and to speak of its great branches, as parts of a grand whole. In doing this we should not attempt to say anything very novel, for that probably would be to say what is not true. We will not, however, apologise for the triteness of our topic. It is quite as important to bring out the old as the new contents of the treasury; and all teachers, who seek to benefit their fellow-men, will find, that the greater part of their work, like that of the maker of bank-note plates, will be to roll the same die repeatedly upon the same material, in order to deepen the impression and make it so legible that he who runs may read.

The derivation of the term education, will serve as our text. It comes from a latin compound verb, which means to draw out — to develope; hence education is simply developement; and is a very different thing from instruction, with which it is often confounded. Instruction is the putting in, or the communication of facts and ideas. It is the furnishing of the scholar with information, the loading of his memory, the filling up of his mind with a knowledge of things; and, therefore, it is only a part, and an inferior part of education properly so called. This distinction ought to be remembered; for to forgetfulness of it, many false theories and many practical errors are undoubtedly to be ascribed. So common is the notion, that these two words are synonymous, that multitudes suppose education to signify but little more than that erudite politician who once gave as a toast, "The fundamentals of education, the three R's — Reading, Riting, and Rithmetic." Some, to be sure, add Geography, History, and Grammar, and a few swell the list still more; but most seem to believe that the business of an instructor is to regard his pupils, to use a borrowed expression, as so many empty vessels, into which he is to pour the contents of as many books as possible; and he is looked upon as the best master, who can,

in a given time, do the most at this cramming process. This notion should at this day be banished, and the true office of the teacher be better understood. Keeping in view, then, the definition just given of education, we may go on with our remarks, directed by a safe guide.

Everything which has life is produced in an embryo state, consisting of certain powers and capacities, which are successively to be brought into action and regularly unfolded, according to the laws of its nature. This is true of the plant; the acorn by such a process becomes an oak — the smallest of all seeds, a great tree. This is true of the animal: the helpless cub, by such a process, grows up to be the sagacious elephant. This is true, also of man; the infant, destitute of strength, knowledge and affection, by such a process, is changed, under proper culture, to a being but little lower than angels. Moreover, education has reference to the *whole man*, the body, the mind and the heart; its object, and, when rightly conducted, its effect is, to make him a complete creature after his kind. To his frame, it would give vigor, activity and beauty; to his senses, correctness and acuteness; to his intellect, power and truthfulness; to his heart, virtue. The educated man is not the gladiator, nor the scholar, nor the upright man, alone; but a just and well-balanced combination of all three. Just as the educated tree, is neither the large root, nor the giant branches, nor the rich foliage, but all of them together. If you would mark the perfect man, you must not look for him in the circus, the university, or the church, exclusively; but you must look for one who has "*mens sana in corpore sano*"—a healthful soul in a healthful body. The being in whom you find this union, is the only one worthy to be called educated. To make all men such, is the object of education.

This doctrine being correct, it leads on to other interesting thoughts. We have said that the unfolding of all the powers and capacities is education. From this, it follows, that all departments of our nature are to be attended to, and that none of them can with safety be overlooked. Obedience to the laws of one, will not avert the consequences which follow the infringement of the laws of others. An Herculean body will not supply strength to the intellect; a Baconian mind will not afford purity of heart;

a Howard-like philanthropy will not fill the office of a cultivated understanding. So, on the other hand, no amount of talent will bestow the peaceable fruits of righteousness, and no degree of devotion to the care of the affections, will heal a wound, or keep off a consumption. Our Maker has lent us no useless attribute or power; they are all necessary to one complete being, and to despise and abuse any of them, is, sooner or later, to meet with trouble.

This truth is worthy of notice, if for no other reason, because it will explain, in a manner, occurrences at which we are sometimes disposed to wonder, as mysterious. We ask, for instance, why do infants die; why are mothers taken from their young families; why doth the good man suffer pain; or why is the fervent and useful man cut down? When such questions are propounded, the truth before us will often furnish an answer to them. In the person of the babe, or by its guardians, some essential condition of health has been violated. The mother, though she might love and faithfully cherish her offspring, broke, through ignorance or rashly, some commandment of that physiological decalogue, written in the constitution of the body. The pious man, indeed, believed with his heart unto righteousness, but he forgot that care is required to "keep in tune a harp of a thousand strings." It is the clear testimony of experience, the sure witness of observation, not a conceit of dreaming theorists, which teaches that the recognition of one law of our nature will not atone for the violation of any other. Benevolence will not save us from lung fevers, but prudence and warm clothing may; power of mind will not save us from the pangs of indigestion, but proper diet and proper exercise may; in a word, neither knowledge nor goodness, will, like consecrated amulets, save us from disease and premature death, but a strict and constant adherence to that mode of life, which science and experience declare to be essential to health, may. If, in many cases, therefore, we would know whence are those little graves, covering the blighted buds of earthly existence; whence those monuments resting upon the tenantless and mouldering clay of the great and excellent; whence those marble stones, whereon weeping sons and daughters have written the words of filial love — we must be satisfied with the fact, that the dead are *dead*, because

the constitution of man was not known, or was not heeded. So, likewise, we may add, when we meet with zeal without knowledge, or genius without virtue, or the strong and noble frame uninhabited by a truth-finding intellect, or a heart thirsting for righteousness, we must look for a part of the explanation of these fragments of humanity to the doctrine before us, viz. that the complete man is made by giving due attention to his whole nature.

Again, according to our definition of education, how much ground it covers, how far it extends, and how many are its instruments and teachers. What is life, but education? What is earth, but a vast school room? What are all our occupations and duties, but lessons? What are events, prosperous or adverse, but teachers? What remains, when the shadows of the dark valley gather about us, but the mental and moral habits which have been formed here? Were we not evidently made to grow, to advance, to be developed? Nothing is more false than the impression from which multitudes act, that we are to get and keep something here on earth. As well might the corn say it was planted to bring forth only the blade, as man suppose that he is to live for an end at which he arrives in this world. The corn was planted to be nurtured and to bring forth, first the blade, then the ear, after that the full corn in the ear; and man likewise was born to grow until he reaches that stature of which he is capable. It is not more certain that the seed you cast into the ground was intended to strike down its roots into the soil, to lift up the trunk, spread abroad the branches, in spring to put out its leaves and blossoms, and in autumn to yield its golden fruit, than it is certain that the infant was intended to become the strong, wise, virtuous, religious man. The only difference in the two cases is, that the seed finishes its course here, and soon withers and is carried on to its perfection by the care of providence; while the infant is to advance forever, and to be first helped by parental love, and then to move onward, to a great extent, to glory or to shame, under the direction of his own will. We will venture even further than this. We say it with reverence, but if the present be prophetic of the future, if the command of Christ, be ye perfect, has meaning and application to us, we say it without fear, the universe is an infinite school, and God the infinite Teacher. An innumerable company of subordinate

instructors are employed. Experience and the history of the past, the deductions of reason and the discoveries of science, the testimony of the senses and the testimony of faith, the voice of conscience and the ways of providence, the religion of nature and the clear word of revelation; in fine, all that acts upon man, and all upon which man acts, are instruments by which we are to be educated. This process will continue through all time and all eternity; he who conceives of heaven as a place of repose, conceives of that which will not be. But one book too is to be studied and that is the varied volume of truth. By this is the man to be sanctified, developed, educated.

But we must leave this theme. We have touched upon it for two reasons; first, because we should not neglect any fit occasion to rectify the narrow, exclusive and bigoted conceptions of man and creation which are too apt to be cherished; but on the contrary, endeavor to guard against that delusion which would sell the immortal soul as a slave to time, and use it as a mere machine with which to gather only the things of earth: and secondly, and mainly, because the nature and destiny of man is never to be forgotten when we are speaking of the education of the young. As the architect lays the foundation with constant reference to the superstructure to be reared thereon, so ought parents and teachers to begin their work with an equally constant reference to that which children may become. They should not be content with fitting them, as the phrase is, "to get along in the world;" but looking higher, they should endeavor to fit them for true *life*, in the widest acceptation of that significant little word.

We turn now to other topics, and in what remains of this lecture, we will offer some brief suggestions on the objects to be sought in the education of the young. And *first*, as to their physical culture. It has already been said that the body is neither to be despised nor neglected. We now say, that in the early part of life it demands special attention, and also that the laws of our animal system should be a branch of instruction. Clay though the cottage be, and inferior in worth to the spirit which inhabits it, yet, for the sake of the tenant, as well as for the enjoyment of this life, it is to be cared for. Health is in itself a blessing; it is also a prerequisite to the acquisition of knowledge, or any useful

labor; and interruptions from disease, at all periods of life, are accompanied by more or less of loss. Unless, therefore, it can be proved — and none will undertake to affirm that it can — unless, therefore, it can be proved that the body can take care of itself, or that the effects of the treatment it receives from its very birth do not extend to after years, it must receive attention, and those who wear the tabernacle of flesh, must also know how to manage it. There may have been much quackery shown on this subject; and this probably has fretted some into the use of unqualified language in opposition to it. But without the least disposition to defend any extravagancies, without believing that vegetables, cream and sweetmeats are the only permitted diet, we contend that the physical constitution is to be wisely educated. It would be an imposition upon your patience to argue so plain a point. Unfortunately, there are two many weak females, too many broken down students, too many worn out and crippled laborers in the world to justify the question, who did sin, these persons or their parents, that they are thus miserable? Many of the evils "flesh is heir to" unquestionably originate in ignorance or neglect of some of the simplest truths in animal economy. And it is clear that judicious management and knowledge are as necessary to the right developement and harmonious action of the human frame, as they are to the cultivation of the plant.

Accordingly, physiology is an essential branch of instruction. Children are to take charge of their own bodies. They have no aid from instinct. In a certain sense their whole being is put under their own keeping and it is by the use of the senses and the reason they are to preserve health, and to some extent even life itself. Instinct tells the brute the difference between poison and food; how much to eat, and how much to drink; when to move, and when to rest: but man is to learn all this by the exercise of mind. Now look by the light of this fact at the boy, and remember the lot to which he is born. He is to enter a world which has many temptations for the sensual nature, he is to be assailed by evil customs from without, and impelled by desires and appetites from within. He is to live in various climates, and to engage in various labors of body and mind. Can he be prepared for this lot, if kept in utter ignorance of the anatomy, organs, functions and laws of his corporeal frame. Or look at the girl — for on

this topic we must be permitted to speak with plainness — remember, as society now is, to what perils she is exposed. How much do some females neglect exercise. How careless are they about their diet. How unwisely do they dress. The fashions of merry France are too often copied with servility in this northern region. The body is treated as if it was by nature far too large for convenience or beauty, and therefore must be compressed by artificial contrivances. The neck and shoulders are sometimes covered with fur, while the feet are left to the mercy of thin shoes and cotton hose. Comfortable clothing is thrown aside when the ball room is entered, and a shawl is all that protects the heated dancer as she returns home in the chill air of evening. How can the girl be fitted for resistance to these follies, if you keep her ignorant of the conditions of health. Moral principle is not an adequate protection. He judges human nature with harshness, who attributes all devotion to wrong habits and bad fashions to the absence of a will to do right: these are formed and followed by multitudes with as little thought of wrong-doing as men formerly applied to the ever present decanter. It is ignorance which produces the evil. If then the young are to be preserved from intemperance of all kinds, from sickness and premature decrepitude, it must be done, in part at least, by taking care of their frames in childhood, and teaching them how to take care of them through life.

Again, children are by and by to become parents, and this is another reason why we should endeavor to give them healthful bodies, and instruct them how they may be kept so. May it not be said with truth that many assume the responsibilities of parents who in respect to both mind and body are unfit for them. Who would trust a valuable animal to one who was unacquainted with its nature. Yet the infancy of man frequently has no better guardian than ignorant love. Mothers there certainly are, who, with all their tenderness, know nothing of the constitution of the young beings they are to nurture, and whose blind affection frequently gives pain when it meant to confer pleasure. It may not be well to pursue this subject here. But it is one whose plain and thorough discussion is necessary to a reform in human condition. To its neglect, the sufferings of females, the diseases of childhood, the feebleness of men,

and many moral evils too, are in part to be referred. Providence never intended that there should be a difference so wide between the health of brutes and the health of men. To do it away, then, those who are to enter into the domestic relations should be prepared for them by correct training and instruction.

We have but little room for details. But before we leave the subject of physical culture, we must be allowed to enter our humble protest against one pernicious practice, quite too common. We mean the sending of infants and very young children to schools as they are now conducted. In this we do violence to nature. The early years were evidently intended for the formation of a sound and strong constitution. The free exercise of the limbs, the inspiration of the pure air of heaven, the enjoyment of those sports which give vigor and elasticity to the frame, which tinge the cheek and brighten the eye with the hue and light of health, are the appropriate lessons of childhood. We are disposed to confess that a visit to a hospital is as pleasant to us, as a visit to many of our infant and primary schools. We have in our mind one of these prison houses. It is a low, dark room, with seats without backs, crowded by children from two to six years of age, pale, feeble and listless, in all sorts of attitudes, some half, and others, more happy, wholly asleep, gathered together to blunder and cry over shapes and sounds they cannot understand, and to be shaken and scolded into an appearance of order for which they were never made. It is a sad spectacle, a collection of sickly plants in a cellar, which ought to be blooming and growing abroad in the fields.

But in this opinion we may be singular. What, some will cry out, leave children in ignorance until they are six or seven years old? Yes, we reply, if shutting them up for the larger part of the day is the only mode of teaching them. We are perfectly willing to deprive them of all the advantages of that kind of treatment. We are not believers in precocity, the early use of stimulants in education, or the application of the hot-house or any forcing process to the young mind. We do not suppose that one will know less when twenty, because he could not repeat the alphabet or whine out "a-b abs," when in petticoats. Nay, we are strongly inclined to think that, "*cæteris paribus*," he will

know more. The doll, jump-rope, hoop and wheelbarrow are better preparations for a studious life, than the child's first spelling-book, if it must be conned over in such a place, and under circumstances similar to those we have just described. And in this opinion we are now and then confirmed by facts. Not long since, a gentleman of long experience as an instructor, told us that a boy of seven years was put under his care, who did not even know his letters. His progress was very rapid, and applying himself with an eagerness and thirst quite unusual, he soon outstripped his fellow pupils. The father of the child dealt thus with him, because a similar experiment with his sister had been attended by a similar result. There is no danger, then, of making dunces by abolishing infant schools. But mothers cannot take care of their children, they must send them to school to get them out of the way. We allow that this is the case with the poor and with the laboring classes. We allow that it is supposed to be the case with others. Yet we imagine that the excuse is often offered by those who think that fine furniture, dress, visiting, eating and drinking, are of more importance than the care of their little ones. We suspect that a little more simplicity in our mode of life, would be a great saving of time for the more important purposes, and we lay it down as an indisputable truth, *that mothers, unless poverty, sickness, or absolute necessity prevent, are under most solemn obligations to devote themselves to their children, at any and every sacrifice of fashionable customs, or pleasure, or personal care.* But admitting the objection to be well founded, we think that a better plan may be devised for the relief of parents than the one now followed. We are willing to have an infant school, but let it be after this sort : — Let a large and well ventilated building be erected, with a clean and spacious yard, properly shaded and enclosed, connected with it ; let a supply of play-things for both sexes be provided, and a sufficient number of good natured, competent nurses be obtained ; and then let those, who cannot take care of their children at home, send them to this establishment, to romp and play, work and study a little, if they please, during the six hours in which they are now abused by confinement. Such an institution might raise up a race of bright, active and diligent scholars for our higher seminaries — it might

make the child the father of the strong man — it certainly would be following instead of thwarting nature.

But the period of infancy soon passes away, and the babe becomes the boy or girl, full of curiosity and intelligence. A new task now demands attention, and that is the cultivation of the intellect. It is about this department of education, that differences of opinion have been most numerous. It belongs to the professed teacher, — it is the work to be done in our schools, and on that account, a great variety in practice and theory has appeared. We need here, therefore, some general principle to guide us; and that general principle is afforded by the view we have been presenting. Our main object should be the developement and the discipline of the mind. As has already been hinted, we are not to fill up a vacant space, but to call forth the slumbering powers — not to furnish an empty apartment, but to exercise the mental faculties. Children are to be taught to observe, think, reason; they are to be prepared to acquire knowledge as they need it, and not to be loaded like beasts of burthen. It is a great error to suppose that the all-important matter is to pile up in that store house, the memory, the contents of books, bundles of facts and other person's ideas. Yet many have no higher conception of the duties of a teacher. Proofs of this are found in the conduct of many parents. "I wish my child to learn to read, write and spell; I wish him to study arithmetic and geography, is the beginning, middle and end of their directions to the school-master." They set down acquisition as the end of education. It is how far the pupil has gone, how many books he has read, how numerous the branches he has studied; — these are the usual questions; not what intellectual habits has he formed, what mental power has he obtained. The idea seems to be, that knowledge is a sort of coin by which subsistence is to be purchased, and the more one has of it, the richer will he be; not that progress in life depends upon the accuracy and vigor with which the understanding operates. The incorrectness of this notion is apparent. We know little or nothing of the child's future lot; we cannot, therefore, except with regard to a few things, tell precisely what sort of information he may need; but we do know that in any and every condition, his success will depend upon the possession of a well-de-

veloped and well balanced mind. The great object, then, should be to fit him for all the exigencies and scenes of life, by unfolding and teaching him the use of his faculties. Just as a strong sane body is preparation for physical labor of any sort, so a well cultivated intellect is a preparation for any branch of business. We had almost said, that these things only are needed — habits of observation, the power of abstraction, and the ability to think. These include or fit for all intellectual operations — they are sufficient to obtain knowledge, to produce correct reasoning, and to preserve from great errors of judgment.

From this statement of the design of intellectual culture, we may deduce some salutary hints as to the mode in which it should be conducted. One of these, obviously is, that that method of teaching is best, which most thoroughly and completely exercises the scholar's own mind. Any "labor saving machines," are poor aids in education; for it is, emphatically, by labor, that the object of education is to be accomplished. If the principal thing was to communicate information the more of these helps the better; but this is not the principal thing, — it is, on the contrary, a subordinate consideration. It would be an absurd way to strengthen the muscles of the arm, to provide some machine to do its work; is it not equally absurd, to think of invigorating a scholar's mind by diminishing the necessity for toil? A judicious instructor will receive with little favor, patent projects for making learning easy. Facilities for the acquisition of those elementary branches, and somewhat mechanical operations, which are, in fact, the instruments or tools to be used in education, are well enough. But all devices which purpose to relieve the student from exertion, to supersede the necessity of strenuous effort on his part, ought not be countenanced, for it is not so much the things acquired, as the toil put forth to reach them, which is most valuable. If it would be mistaken kindness to offer a ride to one walking for his health, it is equally so to level down the hill of science into a plain, and to furnish the traveller with railroads and locomotives. The pupil, we repeat, should be made to think, reason, invent and judge; he should be put upon inquiry, and taught to depend upon himself. Of all methods, therefore, for teaching the common branches, that is the best, which, while it watches and assists the

child, requires also the vigorous exercise of his own mind. Of all subjects and books, those are the best, which, in a proper manner, task the intellect the most. Such being our opinion, we take the liberty of objecting, in passing, to the imposition of systems of any sort upon children. We have no right to run their minds into moulds, however correct they may seem to us. We extend this remark to all subjects with which teachers deal. The young have been created for inquiries by God, and man ought to be careful to keep them so. So fast and so far as they are able, let them be encouraged, on all subjects, to be persuaded in their own minds, and to judge for themselves what is right. Any other course than this, concealed by whatever sophistry, or excused by whatever apologies it may be, is an assumption of infallibility, and a violation of our natural rights as rational and accountable beings. Yet it not unfrequently happens, that instructors labor to make proselytes of their pupils, to all their peculiar sentiments with regard to all subjects, and therefore, if successful, they have been only multiplying portraits of themselves, not blessing the world with strong-minded and independent seekers for the simple truth.

The department of education of which we now have been speaking, is the appropriate sphere of the school-master, and a few remarks relative to that officer, will not be an improper digression, especially since he is frequently so much abused, and so harshly criticised. We would say, then, that it is his chief business, as things now are, to take care of the mind. Some parents appear to think, that he is responsible for the whole character of their children; that he is a sort of guardian to whom they may transfer all their duty; that he is not only to take care of their understandings, but likewise of their deportment and morals, not only in school, but at all times. Now under the present arrangements, such expectations are wholly wrong. Had we a class of men, a class of educators, to take the young and live much with them, they might attend to every department of their education; but this is not the case now; accordingly there is a division of labor, and the cultivation of the intellect is the portion assigned to the school-master. He ought, undoubtedly, to have some regard to the health and the character of the scholars; he ought in these things

to co-operate with the parents. But the main purpose for which he is now employed, is to discipline and unfold the mind. And it is both unjust and ungenerous to require much more at his hands. Over the conduct of his pupils out of school, over their behaviour at any time, when not in his immediate presence, he can now have little control; for it has been made his work to cultivate the mind.*

One word in passing, as to the selection of teachers. School-keeping should be elevated, even more than at present, into the dignity of a fourth profession. The best minds should be educated for it, and if any class in the community have a right to a generous support, it is the class of able and faithful teachers.

Stouber, the predecessor of Oberlin, the Pastor of Waldbach, on his arrival in the parish, desired to be shown the principal school-house; he was conducted into a miserable cottage, where a number of children were crowded together without any occupation. He inquired for the master. "There he is," said one, as soon as silence could be obtained, pointing to a withered old man, who lay on a little bed in one corner. "Are you the school-master, my good friend?" asked Stouber. "Yes, sir." "And what do you teach the children?" "Nothing, sir." "Nothing! — how is that?" "Because," replied the old man, "I know nothing myself." "Why, then, were you appointed the school-master?" "Why, sir, I had been taking care of the Waldbach pigs for a great number of years, and when I got too old and infirm for that employment, they sent me here to take care of the children." Now there has been but little more wisdom shown, even in this favored land, comparatively speaking, than in the Ban de la Roche. Cheap teachers have been in demand, small compensation has been given, and, consequently, in but few places, have men been found thoroughly fitted for the work, who were willing to devote their lives to the business of instruction.

* We hope these remarks will not be misunderstood. We by no means intend to imply, that *the true school-master* will feel that he is relieved from the care of the spiritual nature of his pupils. The teacher ought to be, whilst with his scholars, "*in loco parentis*," — their father and friend. But to enable him to assume this office, great changes must first be made in our system of education. Our whole meaning is, that in the present condition of most schools, it is unfair to make the instructors responsible for the moral characters of their scholars.

Many teachers engage in it only as a stepping-stone to a profession; others take up school-keeping after being removed from other vocations. But, for various reasons, we ought to have, as has just been said, a class educated for this purpose — men who have both a taste and a tact for it — men who are qualified by nature and acquirements to deal with young minds. "There is no office higher than that of a teacher of youth," says a writer we have already quoted, and whose language is hardly exaggerated; "there is no office higher than that of a teacher of youth, for there is nothing on earth so precious as the mind, soul, character of the child. No office should be regarded with greater respect. The first minds in the community should be encouraged to assume it. Parents should do all but impoverish themselves, to induce such to become the guardians and guides of their children. To this good, all their show and luxury should be sacrificed. No language can express the cruelty or folly of that economy, which, to leave a fortune to a child, starves his intellect. There should be no economy in education. Money should never be weighed against the soul of a child." In accordance with the spirit of these remarks, the community ought to begin at once to act. The best teachers should be obtained, treated kindly and rewarded generously. They should be placed in small schools; not set over a herd of scholars, but over a limited number, so that they can understand and minister to the peculiarities of each individual mind. They should be treated with confidence, such as that with which the lawyer, physician and clergyman is treated. They should be deemed the best judges of their own business and modes of operation, and not be exposed to the dictation and caprices of ignorant or prejudiced parents. With such men, so encouraged, in our academies and schools the intellect would be rightly cultivated, and the child fitted for the duties and exigencies of life, so far as the possession of a well balanced mind can fit him.

It was our intention to have said something on the moral education of the young, but we must be content with offering a single suggestion upon this most important subject. From the very outset the soul should be brought as far as possible under the control of the highest and most enduring principles. It is quite too common to regulate the conduct

of children by inferior motives, by earthly considerations, and by reference to expediency. Luther once said: "Men are not made truly righteous by performing certain actions which are externally good; but men must have righteous principles in the first place, and then they will not fail to perform virtuous actions." An eminent philosopher quotes this assertion, and remarks that "these terms enunciate a proposition equally certain and sublime; the basis of all pure ethics, the cement of the eternal alliance between morality and religion, and the badge of the independence of both on the low motives and dim insight of human laws." Now this doctrine, thus stated and thus commended, is to be recognized in the moral education of the young. Children can much more readily and truly apprehend their relations to a spiritual world than is generally supposed; and therefore they should be early brought to act with reference to the government and will of God. It is poor policy to persuade them to wear the form of virtue, by setting before them success in life, or the approbation of friends, or some specified reward, as inducements to act correctly. The time may come when these will fail. The object is, to put them under the command of principles, which, being derived from considerations above the present world, will remain operative under all circumstances and changes. They should be taught to act from a sense of duty; to do what is right, because it is right. They should be enlightened as to their consciences, and purified as to their hearts. It is otherwise in vain to look for a consistent life of progressive virtue. The soul, to withstand the temptations of earth, must have its affections fixed on something above earth. In early years, example, association and the vigilance of parents may give the form of goodness; but these will not always he present to protect the character; and the goodness thus produced by circumstances, cannot continue unstained. The virtue which is to endure must come from a deep seated conviction of duty and accountability. The neglect of this truth is one reason why so many fair youth fall by the way. The good child at home ceases to be good after he has gone abroad into the world. His character was the effect of his well guarded situation, — and did not spring from a heart early touched with the love of truth and virtue. Let not labor be put forth, therefore, to

bring about correct deportment, by any and every means, but rather let it be put forth so as to reach the affections — to establish righteous principles. Let the child understand his own nature, — that he has a soul to save ; let him begin at once the Christian race, and press on from the morning to the evening of life towards his heavenly home. We know this is a difficult task. It is much easier to reform the outward than the inward man. But when the latter is once done, it is *done*. When an enlightened conscience and habits of obedience to the will of God, get the supremacy, they keep it. And it is upon these alone, that reliance can safely be placed. We do not mean that secondary motives are never to be used, but we do mean that they are to be employed but seldom, and with the greatest caution. Everybody, who knows anything of the world, knows that plausible doctrines of policy and expediency, and a morality born of earth, and drawing all its support from earth, stand in the way of reform, and oppose the advancement of truth more than anything else. There is a philosophy essentially sensual and carnal, which rules the community. And it must be banished before any great good can be done to improve the condition of man. This ejectment must be performed by the rising generations, who are to be taught that the only safe and ever applicable rule, is, " duty is ours, events are with God." It is the worst of all errors, to consult only the temporal welfare of children — to act solely with reference to present comfort ; we ought to give them in the outset, governing principles which will remain and direct them aright forever.

The extensiveness of our subject and the pressure of other duties have compelled us to deal in very general and desultory remarks. These, of course, are exposed to criticism, while they also require some qualification, and admit of exceptions. But the definition and objects of education have, we trust, been correctly stated, and the principles laid down, we believe to be sound. That the view now taken, is recognized to its full extent, in practice, no one will venture to affirm. An approximation has doubtless been made towards it, but only an approximation. You look almost in vain for instances of the systematic culture of the physical, intellectual, moral and spiritual nature of man. There is a wide difference between the science shown in the

training of the plant or the animal, and that shown in the education of human beings. The laws of the human constitution are either not understood, or else they are sadly neglected. The only mode of correcting this evil, is to exhibit the truth until it is admitted, until the young are habitually regarded as commencing their progress towards a complete being, which is to be arrived at only by the right unfolding of all their powers and capacities. This work is to be done, in part, by others, but chiefly by themselves. And those who are called to be their educators should bear in mind this fact, that the duration of their office is limited. It will not be long before their pupils will leave them: the parent and the teacher must resign their authority and will cease to exert a direct influence. But let it not be forgotten that they are in some measure responsible for the character of their successors; what will be the opinions and principles, the habits of mind and heart acquired and formed under their direction. This consideration is full of solemnity. To deal with the soul — to be, perhaps, the cause of effects which may never be obliterated — to have, in part, the guidance of a being like man, capable of so much of suffering, or so much of bliss, is an office full of responsibility. And the parent who is called to it by providence, and the teacher who assumes it as a profession, need to seek earnestly for light and wisdom. To get this light and wisdom, let them be neither besotted conservatories nor rash radicals, but impartial inquirers. Let them follow nature and sound philosophy — let them study out and obey the laws of man's physical, mental and moral constitution. If liberal views, comprehensive and logical minds, — if freedom from slavery to systems, and freedom from a passion for novelty, — if a well ruled spirit, and a well balanced intellect are needed anywhere, they are needed in the school-room and nursery. Reform in education is loudly called for, but not a rash or hasty reform. Whatever changes are made, should be made by patient thought, attentive observation, and faithful study. To insure this, associations like the one now assembled, where there may be a free exchange of thought, and a useful collision of mind, are very desirable. Here principles may be settled, various plans examined, and much done to develope a correct, enlightened and true system of education. We

are all teachers; some at the fireside, some from the pulpit, and some in the school; we are all teaching that same wonderful and immortal being, man. Let us, then, magnify our office by a faithful, conscientious and diligent discharge of its duties; and our great reward will be the sweet recollection that we have been permitted to aid the growth in knowledge and goodness of those whom God hath made in his own image, and upon whom, if worthy, he will bestow eternal life.

LECTURE X.

ON THE

MANAGEMENT OF A COMMON SCHOOL.

BY T. DWIGHT, JR.

MANAGEMENT OF A COMMON SCHOOL.

It may well be asked, by those who have reflected but little on the subject, — why are there so many different views concerning the management of common schools? Why are so few conducted well? Why is the task relished by so small a number of teachers, and understood by so few committees or trustees? To a person, however, who has considered the subject aright, and with the aid of practical experience, the answer is ready to all these questions. The management of a common school is one of the most complex of human employments, and involves some of the principles least understood and most difficult of application. Let the occupations of men be considered, let an estimate be formed of the difficulties to be encountered even in the practice of the learned professions; and I am persuaded that they will be found beset by few sources of perplexity as great as those which embarrass the common school teacher. If the business of governing men proves harassing and painful, it is to be remembered that the teacher participates in similar trials; for he is obliged to govern without directions from a superior, without an inferior officer to assist, without written laws prescribed by higher authority, and, to a great extent, without many precedents known or acknowledged. Do men of the most thorough education usually find themselves unable to communicate well the knowledge they have acquired; and do they sometimes shrink from an examination into the state of their minds? The common school teacher must daily practice and submit to what they regard as peculiarly difficult or irksome.

Do parents seek excuses to avoid the task of training their children; and, under the guise of parental love, sometimes pay large sums to teachers to relieve themselves of their toilsome duties? The school-master or mistress daily bows to the yoke from which they are glad to buy exemption, and receives in addition a load which would crush almost any other member of the community. If we compare the task of a common school teacher with that of the professor or tutor of a college, whatever may have been the labor and self-denial of the course which has prepared him for his station, we find that he is free from many of the most serious embarrassments of the former. There is no variety of studies and recitations to be attended to at the same time or in rapid succession; there is no great diversity of ages, habits or circumstances to be considered in the management of the individuals composing his class; the application to be made of the principles of government and instruction is not embarrassed by an endless complication.

But look at the teacher of a common school in our country, such as he is found in the great majority of cases. Surrounded by thirty or forty children, he has a dozen different branches to teach, some to all, others to a portion of his pupils. His first task, that of classification, calls for some of those powers which would be demanded of one who should undertake to yoke to the plough, the harrow, and the cart, a herd of all cattle driven together at hazard in a village pound. And what unnecessary difficulties are thrown in the way by the indifference of superintendents and parents? Hear the complaints of an insufficient supply of books, bad rooms, furniture and arrangements and the long list of evils which the teacher learns to appreciate by too real experience! Then consider the poor preparation with which some thirty or forty thousand new teachers annually embark in their toilsome business! Out of the sight and hearing of improvements, and far beyond the sphere of discussion and inquiry, they have little to encourage the exercise of their minds in investigating principles, much less do they receive light or direction in views not their own.

Happily, however, the employment of a common school teacher offers peculiar means and opportunities for self im-

provement. The mind, when urged by strong necessity, learns something of its own resources; for it then exerts its powers. By practice a teacher perceives the tendency of certain principles of instruction and discipline, and his circumstances render valuable those which prove successful. True, under the various embarrassments around him, he usually makes much less progress than we could desire; but every improvement introduced by an independent exercise of reason and resolution, whatever benefit it may confer upon the school, proves doubly useful to the teacher. It helps to mature his character, and lays at least one solid stone in his own education, in a firm position, and a strong cement.

An exposition of the difficulties and the merits of common school teachers cannot be fairly made by one of their own number, because it would assume the tone of complaint on the one hand, and that of self-commendation on the other; but it is time that some one not liable to such charges, should speak plainly of their trials and their deserts. While, however, we acknowledge that some of our teachers have done much considering the difficulties and discouragements around them, we are bound to expect much more from them, whether we regard the increasing need of their exertions, the new interest awakening in their behalf, the opportunities they have for improvement, or the estimable and devoted characters which many of them possess.

Going to school, it is true, under almost any circumstances, produces some good effects on both pupils and parents. The parent performs an act of respect to learning every day in sending his child, and is led to reflect on the value of knowledge. The child's unwillingness to go to school, is to be counteracted by proper considerations; and these the parent is occasionally obliged to seek for, and to present, in order to accomplish his own purpose; that is, the persuasion of the child. The progress made by the latter, be it ever so slow, proves to the parent something of the utility of instruction. The child conceives a respect for learning, from being thus prepared, and reasoned with, and sent to school, in the company of friends, on whom, he is sensible, similar exertions are used, and for similar ends. His early habits are thus almost inevitably formed, in a degree at least, so that the pursuit of knowl-

edge is associated in his memory with agreeable companions and scenes. By these and other influences, to unravel all which would require a deep knowledge of human nature, schools favorably affect society through entire generations, even when their standard is far below what it should be. Still, it probably is true, that schools may be so defective or vicious, as to be real nuisances. There are some such, it is to be feared, in our own country, which had better be broken up than continued in their present state, at least if parents would perform any part of their duty as the teachers of their children.

Happily it is not necessary to regard any school in our land as beyond the reach of improvement; and, such is our situation, that any individual among us may do material good to some school, by aiding or encouraging the teacher, by exciting public interest in favor of education, or at least by fitting some child at home for the discharge of his duties in school.

The means of improvement are numerous; and many principles might be mentioned, any one of which would prove of material benefit if introduced into some of our district schools: order where disorder has prevailed, mildness in government where only violence has been used, punctuality in the place of irregular attendance, good manners instead of rudeness, instruction by example where it has been neglected, motives of duty in the place of emulation; it is not too much to say, that one of these changes alone would render some of our schools doubly valuable; while the introduction of all these, and such other improvements as may be needed, would make them what we wish them to be.

But what is requisite to effect the changes desirable? First, to convince the teachers that they are necessary and practicable. Some think change unnecessary, because they are insensible of their own deficiency; others, because they have never seen an exhibition of the thing proposed for their adoption, and suppose they are in possession of the substance of all that is expressed by the term improvement. Some suppose the object unattainable, because habits or prejudices are opposed to it. Such teachers need to be informed concerning the nature of the character and mind, or rather perhaps to have a simple

plan for the conduct of their schools placed in their hands, which might lead them to sound views by the practice of good methods. This means has been recently adopted in France, and with extensive and speedy effect.

The defects of the schools of Great Britain, as well as of the United States, have long been acknowledged; but unfortunately few attempts have been made to point out remedies. Poets have described the confusion and disorder which prevail in too many of them, but rather as evils to be endured than capable of removal; and thus the common impression has been strengthened, that common schools are necessarily confined to a very low standard. Goldsmith represents the teacher of the school in the Deserted Village, as ignorant, passionate and fickle;

> "A man severe he was, and stern to view;
> I knew him well, and every truant knew.
> Full well the boding tremblers learned to trace
> The day's disasters in his morning face.
> * * * * *
> Full well the busy whisper, circling round,
> Conveyed the dismal tidings when he frown'd."

The pupils are represented, by the author of the "Country Schoolmaster," in the "American Poems," in a no less unfavorable condition for everything like moral and intellectual improvement; and unfortunately, not an intimation is given of any plan for their benefit. The question has been often repeated without any proper answer: what more can be expected of a district school? Not a few youths, it is to be feared, still regard the profession of an instructor with much of the feeling expressed in the Vicar of Wakefield, by the teacher who recommended a seven years' apprenticeship to a cutler to turn his wheel, in preference to keeping school.

There is reason to believe, that many of the evils which infest our public schools, have in general infested the schools of all ages and countries in which schools have existed. Some of the Greek and Roman writers, it is true, prove that good principles of discipline and instruction to some extent prevailed; but we often learn from the same sources that general reformation was needed on many material points. A rude drawing of a school was found in Pompeii, which exhibits as many imperfections and abuses, as could well be crowded into so small a compass in any

country. The furniture is inconvenient, the pupils weary, idle and mischievous, the master ruling with the rod of terror, and the infliction of the punishment of *horsing*, as it has been termed, is actually going on. Whether the blame justly lay with the teacher of the school, the trustees, or the parents, we may only conjecture; but it would seem that that ancient city was in one sense on the road to ruin before the eruption of the volcano.

It is an important truth, that certain causes under all circumstances, tend to reduce schools to one degraded and uniform level. Improvements may be various, but deterioration appears to tend towards the same point; and there is a remarkable resemblance between the majority of schools in most countries where schools exist, because most of them are bad. Compare the accounts given by travellers of the schools in China, and in Mahomedan and Christian countries; and it will be found that a poor school is nearly the same thing all over the world. Words are taught instead of ideas, fear and emulation are the motives offered, and the master or a bad routine is depended upon to do for the child what nothing can do for him but his own well directed exertions.

It is, however, at once gratifying and instructive to bear in mind the truth, that principles which are successful in a few places, may generally be introduced with advantage, under some form or other, into all.

Let us turn for a moment to consider the situation of one of our district schools. Even supposing the teacher to possess the necessary qualifications, and surrounded by all the favorable circumstances possible in any district in our country, how would he be able to succeed? What is the highest measure of excellence at which he can aim, under the common system of management? This may be determined by estimating the powers or means at his command compared with the labor to be accomplished. Let it be borne in mind, that, according to the general practice the *individual system* is to be pursued; that is, to a great extent, the teacher is to instruct directly but one pupil at a time.

Suppose a school containing thirty children, divided into three reading classes, three in writing, one in grammar, three in arithmetic, and one in geography. Suppose the

pupils supplied with good and well assorted books and materials; punctual, well trained at home and habituated to the system of the teacher. Who has ever witnessed circumstances as favorable? There are, however, twelve lessons to be heard in a day, if the recitations in each branch are daily. The size of the classes we may suppose something as follows: All the school are in the reading and spelling classes — that is, thirty; only two thirds of them write, (though all should,) that is twenty; one third study grammar, two thirds arithmetic, one third geography; and this makes the whole number of individual recitations to be heard in one day, ninety. The average time for each, out of six hours is four minutes, even supposing the whole time occupied by recitations. But a large reduction must be made for recesses, administering discipline, mending pens, interruptions, &c., which either partly or wholly draw off the attention of the teacher. But it is to be presumed that several of the classes recite twice in the day. It will not, therefore, be too much to reduce the time devoted to each individual recitation to three minutes, or even to two and a half. Some may yet more; but if so, others must suffer in proportion.

Now let any man pursue any branch of study, under a teacher, and receive attention from him only fifteen minutes in a day, how much progress might he expect to make? Or, let the time be reduced to half or a quarter of this, and would it not be thought insufficient, even if study were faithfully pursued in retirement and without interruption? It is easy to blame a common school teacher for the backwardness of his scholars, or to resort to complaint and blows to press them forward; but it is more difficult to point out a judicious remedy for the evils inherent in the common system of our schools.

Two systems have been resorted to of late years, to remove the difficulties, the almost insurmountable difficulties, in the teacher's way — 1st, Mutual instruction, and 2d, Simultaneous instruction. To this might be added a third, which is, however, only a combination of the first two, viz. Mutual and Simultaneous instruction. The first is practised in some of the large cities of Great Britain and the United States, as well as elsewhere; the second is approved by some of the teachers of England; and the third has been

universally introduced within, three or four years, into the public schools of France, and many of those of New Granada.

The objections against mutual instruction are the first things which present themselves to some minds, on hearing the system mentioned: the want of capacity in monitors, the want of mutual respect among children, the unwillingness felt by some parents to have their children placed in an inferior rank — in fine, the want of the teacher's personal agency in every step and department, and the tendency of the system to degenerate into a dead routine.

In answer to these objections, it is said that only incompetent masters allow their monitors to be deficient, or permit them to exercise discipline, or neglect the frequent personal examination of all the pupils; and that the evils above enumerated spring only from the abuse of the system.

In simultaneous instruction, many are taught together, instead of one at a time, by various devices, some of which are very simple, and most of which may be so used as to effect a great saving of time.

It has been suggested that the principles of these systems might be applied with advantage, under proper modifications, to the great body of our common schools; and it may be proper to devote a moment's attention to this subject. Suppose that in a common school the simultaneous system were adopted to a greater extent than it ordinarily is. This might be done in a variety of ways.

1. By making all the members of a class, during a part of the recitation, read, spell, calculate, or answer together. The danger of acquiring bad tones should, however, be carefully guarded against; and, with proper care, bad tones acquired may be thus cured. In spelling, I have found it easy to detect an error in one pupil speaking simultaneously with an hundred and fifty others.

2. By furnishing all with slates or black-boards, and using writing as auxiliary to other branches. A child with a slate, sitting opposite copies of letters, words, &c., written upon a wall, need never be idle, and will rapidly improve, as experience shows. After a spelling or reading lesson, it is very useful to require the pupils to write down the whole or a part at their seats. Sometimes it has been

found no less so, to make them write in a book the words which they have misspelt, mispronounced, defined incorrectly, and occasionally afterwards to refer to them. In reciting almost any lesson advantageous use may be made of black-boards or slates; thus, all the class may be required to write a word or sentence, to trace out the course of a stream, the form of a country, or the relative position of a city and a mountain. And the whole school may be sometimes exercised in a similar manner on a variety of subjects, even including questions on the arts, manners, morals, religion, &c.

3. Promiscuous questioning involves in no small degree the principle of simultaneous instruction, as it keeps the attention of all awake. Those who can answer a question that has been missed in proceeding through the class in order, may be made to signify it by raising the hand, and from these the teacher can select one to answer it. Occasional promiscuous questions on the elements of different branches taught, put to the whole school, will have excellent effects on the older, as well as the younger scholars.

4. A few of the most trustworthy pupils may be usefully employed, a part of the time, as assistants in teaching. This cannot be well done, however, unless they are drilled in their tasks, and made to understand what, when, and where they are to perform. A boy or girl who has been rewarded for good conduct and scholarship with the office of assistant or monitor, on closing a recitation in any branch, may hear an inferior class in the same with much efficiency and mutual benefit. It is well for a monitor to have a slate at hand, and silently mark down every violation of the rules, for the information of the teacher, being allowed no power of discipline whatever. I have in my mind several interesting children of eight, ten, and fourteen, who have rendered very important services in this capacity, and whose characters were rapidly improved at the same time. I remember, also, the perfect order and active occupation I have witnessed in schools of an hundred and fifty, and even double that number, during the temporary absence of the teachers.

5. Regard to the physical comfort of children is highly important. No school can be even orderly without it. They should have their feet upon the floor, with backs to

their benches, and desks of convenient height; and should be made to rise and sit, walk or stand for a short time, once in twenty minutes or half an hour, according to their ages. Besides, they should have plenty of fresh air, and that of as pleasant temperature as circumstances will permit.

Several of the points above mentioned are not necessarily connected with the mutual or simultaneous system of instruction; but have naturally been brought into view because they are generally associated with them. Not a few of the methods recommended have also been practised by some of those who hear me; and I am confident I may expect their concurrence in favor of such as they have fully tried.

Now, will it not be easily perceived that the objections commonly made against the systems in the abstract, must properly lie only against their abuses? Even if mutual and simultaneous instruction were adopted in a district school, in a limited degree, but in an appropriate form, would not important good be done, under a master or mistress faithful in guarding against abuses in a few of the most important points? We are to compare results not with perfection, but with the district school as it is in the vast majority of cases; and if we still found some exertions unavailing, some time unemployed, we might have great reason to congratulate ourselves for a large measure of success; for the truth is, that of all systems, none can be charged with a greater waste of time than that of the common schools in the United States. It is necessarily a time-wasting system; and so extensively so, that the standards of study and progress are lamentably low. Even the primary schools of Boston pretend to teach nothing in three years except spelling, reading, and a kind of introduction to the elements of arithmetic. Such a state of things we must attribute to public opinion, not to the disposition of teachers, or the inherent nature of common schools. If, therefore, we ascertain any easy mode for the improvement of the schools, we may calculate at least upon the concurrence of many of the teachers, whose daily comfort, as well as personal interests, naturally urge them to keep the best schools they can. In attending to the simple principles which lie at the basis of our enquiries, let us carefully allow each its proper relative

importance, lest we incur the risk of sacrificing more than we gain, by introducing changes under the name of improvements.

By what means, then, is it, that knowledge is acquired by a child at school? What are the secrets relating to this subject? What principles are most to be regarded, and at all hazards preserved, in every attempt to teach? Observation and reflection, the judgment, the memory, the sight, the hearing, and the touch, all have their parts to perform: and these are to be cultivated on certain principles, whose efficiency is abundantly proved by experience.

Repetition, one of Jacotot's chief principles, if not capable of effecting all he supposes, is certainly capable of much. So far as learning is dependant on the ear and the eye, so far are we dependant on the correct repetition of sounds and objects of sight. The mind makes real progress in the use of its powers, only by the repeated exertion of them in an appropriate manner, and under favorable circumstances. So the frequent use of the hand is necessary in learning to write; and although every species of repetition is not useful, some species are indispensable. A child may be told the names of the letters but once a day for a year, and yet although he have the credit of a regular attendant at school the whole time, may have received no more instruction than he would have received in a month, if he had gone over them with a teacher twelve times a day, while disgust and weariness accompanying the long intervals of his lessons, would throw the advantage on the side of the month's instruction.

A teacher with thirty, forty, or fifty scholars, if aided by one of the most capable of them, can afford to each individual more repetitions of the kind, which are useful in instruction, than he can without such aid; and if good simultaneous methods be practised at the same time, the advantage may be multiplied many fold. One assistant, and one better method may be safely tried at first, and new ones gradually added as the teacher acquires confidence in them and himself.

It would probably strike some persons as an extravagant assertion, if they were told that the most humble district school offers favorable opportunities for experiments on all the great principles of instruction and education; and that

it is indeed a sphere in which methods founded upon them may, under some modifications or other, be permanently introduced. Perhaps it would appear no less incredible, if asserted, that we may already find in them many traces of those principles, and various features of those methods. It is not, of course, mere innovation which is proposed, when we suggest to the district teacher to try a method that may bear a new name. It is often but a change of form, not a new principle, which is offered to him. We but make a proposition to try the more extensive application of something which he has already proved to be sound; and we may say, with perfect truth, it is in many instances a method of the teacher's own invention, or a principle of his own discovery, which we propose to him to extend or to modify. For what teacher is there, who has not in his self-instructive career, made discoveries in the great world of instruction? It matters not who has known or even practised them before: if he have never seen nor heard of them, he is entitled to all the merit of a first, as he is an original discoverer. His mind has had to pass through the same cautious, intelligent and laborious process; and in the exercise of similar independence, he has renounced former opinions and practises, for such as he has perceived to be better. It is partly owing to the honest and well founded preference of principles and methods thus established, that useful changes are retarded; for an inexpert or injudicious presentation is sometimes made of improvements, which are offered as entire novelties, when they are merely modifications of something old. The proposition is, therefore, one to revolutionize, when it should be only to amend. Persons who have arrived at their knowledge in the manner alluded to, have reason for retaining their opinions until led to renounce, as they were led to adopt them; for they have studied in the school of Pestalozzi, they have been initiated into them on the method of Jacotot. They have been, we might more properly say, pursuing the course of nature; for it is the highest praise which any philosopher can claim, to say that he teaches the principles of nature. Not a few of our district teachers have done what we should be happy to perceive and to acknowledge; and we have, therefore, a right to look upon them as ready to make further progress. If informed of the nature, value and ap-

plication of better methods to which they are now strangers, they must doubtless be ready to adopt them. And how important it is for the good of the country, that they should possess such information! Our older teachers would then lead the way in solid improvement, and the younger teachers and the public would derive the full benefit of their intelligence and their well-earned influence. To this intelligence, to this influence, the country now looks, with a solemnity impressed by a state of things which we once thought impossible, but at whose auguries every good man trembles. With throbbing heart, every friend of the country is ready to take the school-master by the hand, and say, Can you do nothing more for America?

This anxious appeal need not, should not, be made in vain. There are other points, however, than those which have been mentioned, to which the teacher must direct his attention, before he can qualify himself to do that which may be expected from him. In regard to government, there has been much debating of principles, and yet there is now extensively an agreement among those who have viewed the subject with deliberation. The law of force and the law of love have been often presented in contrast, both in theory and in practice. It would seem to be the general conviction that corporal punishments ought not to be resorted to in school except in extreme cases. Some oppose them altogether, considering the rod, as restricted by the wise man, to the hand of the parent. We may at least say with safety, that it should never be used without the exercise of such feelings as ought to prevail in a parent's breast.

The French schoolmasters are forbidden, by the authority of the government, to inflict any corporal punishment whatever; and their manuals of instruction caution the monitors against ever touching a child while directing him in his studies. The result of an experiment on so large a scale, to determine whether moral means alone are sufficient for the discipline of public schools of all classes, will be looked for with interest; for it is certain that so far as they can be used with safety, they lead to various and important benefits. We might, indeed, wish to see the trial generally made in our own country; for new and powerful motives must be at once called into use, wherever force is banished from a school. Where violence is held up as the last re-

sort, it is regarded as a remedy of superior efficacy; and, as its operation is usually more speedy than that of moral means, the teacher is tempted to use it not only with stronger faith, but with greater frequency. The pupil at the same time, is in danger of depending too little on his own power of self-government, being taught that in the most difficult cases, the teacher is to reduce him to obedience and duty. When corporal punishments, however, are banished, the teacher would find himself thrown upon his own resources to devise the most appropriate moral means of government; while the pupil would see it practically proclaimed, that such means are the most powerful, the best, and quite sufficient for any emergency.

One of the most useful habits which a teacher can form, perhaps is, that of recalling the feelings and thoughts of childhood, and participating in those of his pupils. There was a time when we belonged to the school-going crew, when we wore books, and had school-mates, school-mistresses and masters. What sort of beings were we then? Is it true that we possessed faculties and perceptions so different from those we now exercise? Were the motives that influenced us, the operations of our minds quite the opposite of the present? Ah, no. We were sensible to kindness, we had hearts to love those who treated us with affection; and fear and violence had as little tendency to excite us to study as now. Our intellects were as actively abroad in search of knowledge; our attention was as easily absorbed by appropriate subjects appropriately presented; our memory was at least as easily impressed; and who will doubt its powers of retention? Let us sometimes recur to our school-days, and see whether the same organs of sense were not then fitted as they now are for the use of the mind; and whether the mysterious soul within, of which we still know so little, was not possessed of the same faculties as now. Should we not feel the same reluctance if constrained as we then were; should we not rebel against the unnatural treatment we may sometimes have received from ignorant masters; and is not such treatment unsuited to the nature of children as well as of men?

Let one who does not easily recal the feelings of childhood, on entering the room where he teaches the young, sometimes ask himself how he would feel if turned into an

apartment, planned and furnished in a manner in proportion to his own size, as his own is in relation to that of his pupils. Let him imagine that books in an unknown tongue, are before him, and orders given in terms which he often but imperfectly comprehends, while his eye in vain seeks for a single object of interest to fix upon, and his weary limbs are denied the proper changes of position during sessions of six or eight hours — a period of confinement not greater for an adult, than half that time for a child. Let him fancy a giant enthroned supreme above a community of beings like himself, fickle in disposition, as severe in his requisitions and his punishments, as mistaken in his views of moral character and intellectual powers; together with prevailing sentiments in society, which sanction a system of treatment inappropriate to his nature, and calculated to disgust him with learning. The teacher may thus form an idea of the manner in which too many children are situated in school, and the feelings which are excited in too many youthful breasts, at the very moment when we are comfortable and contented, because we are more at liberty. Or let him for once attempt to do some part of the duty which he daily requires of his pupils; and he will learn how to account for, and to prevent, many of the symptoms of restlessness or backwardness which he may be tempted to treat so harshly in them. Try, at least, for one day, to sit as long as you require them to sit, and in similar postures, to keep your eyes upon objects which you do not understand, or the use of which you cannot imagine. The truth is, that if teachers would observe the laws of nature in treating their pupils, the pupils would willingly obey most of the rules of the school. After all, a teacher can never excel in his profession without loving his pupils. A real and rational affection for them, will lead him to many important discoveries and inventions, and give him much of that intuitive knowledge and skill, that abundant and varied expedient, which mark the accomplished instructor. As in the parent and the patriot, as in the friend of mankind and the christian, the way of duty is best illuminated by the fire of the heart; and sometimes, in difficult emergencies, as well as in cases requiring great discrimination, when learning and precedent fail, in the words of the old song:

"Love will find out the way."

One of the great features of the French system, the teacher should ever keep distinctly before him: — the advantage and the duty of a progressive and continued course of self-improvement. The French minister of instruction, in recommending the publication of periodicals for the use of school-masters, remarked, that even educated teachers, withdrawn into their retired spheres of operation, were apt to remain stationary in knowledge, amidst the depressing influences of society around them, and to let their methods degenerate into a dull routine.

The teacher should rest satisfied with nothing short of a perfect comprehension of the essential elements of the branches which he teaches, and a perfect communication of all that he pretends to teach. There is but one way in which a human mind can proceed in the acquisition of knowledge; and that is, by the intelligent use of its own powers, and with a thorough acquaintance with the preceding steps. There is but one kind of stimulus by which the mind should be incited to study: and that is furnished by the purest and best motives. The teacher must not expect to do the work of learning for the pupils; his utmost is done when he has placed within their reach the truths he would have them learn in their natural order, and presented them the proper motives to labor to acquire them.

And one important distinction, often overlooked, is this: that rules and processes are generally mere time-saving, or labor-saving resorts. In arithmetic, for example, how important is it to perceive that *two* is but a shorter name for *one and one*, *ten* for *five and five*, or for one, ten times repeated. How effectually may a pupil be taught the worth of rules by being allowed to proceed at first without them; to add or subtract without *carrying*, setting down the sum or remainder of each column at full, and finding out the result as he can. In Geography, he may be taught the convenience of generalization and of new terms, by being first allowed to use his own language in describing the boundaries and characteristics of some piece of ground with which he is familiar.

The teacher must banish from his mind and that of his pupil, the idea that classification is knowledge. A just perception of its nature and use, will prevent many difficul-

ties, particularly the fatal mistake of confounding ideas with the words which express them, a mistake still common, in spite of all that parrots do to expose its absurdity.

Another important point is, that a teacher should be aware of the very complex nature of some of the processes to be passed through by a learner. A young child may be able to count ten marks or ten apples, and yet be far from understanding the principle which the teacher understands as involved in the operation. It appears to us perfectly obvious, and yet how difficult it is to explain to one who does not! An apple is called one, and the next, two. Why? Whence has the second this new name? For words, when applied to visible objects, are to be presumed to be names of them or of some of their apparent qualities, until the contrary is shown. If the child learns that the words one and two are numbers, he is usually left to do it by some indirect inference. A child may know all the letters of the alphabet, and be able to spell a word, and yet have no idea that the letters when written are to be confined to any particular order. A child of four years, who could form letters on a slate, and spell its own name, once showed very clearly that in respect to the fashions of writings, it had not yet discovered whether it had been born in China, where they write from top to bottom of the page; in Arabia, where they write from right to left; or in the early ages, when they wrote from right to left and left to right alternately, like oxen ploughing a field. In many steps, apparently as simple and truly as complicated as these, the child needs explanation, to withhold which, is to refuse straw while you require bricks; and blame, frowns, or blows, will not make him surmount the obstacle. The teacher who faithfully studies the minds of his children and his own, will be able to open to them a pleasing and an improving passage through the path of learning, which, but for his care, will be beset with many discouragements.

And here how important appears the personal character of an instructor! How reasonably do the Prussians require their teachers to pursue self-improvement as a business for life! How happy will it be for America, when our teachers shall regard this duty in its full importance! Though we are not yet supplied with seminaries for their instruction, we have some advantages in the peculiar na-

ture of society among us which Prussia does not offer, for their preparation, in life; and here also we find circumstances very favorable to their progressive improvement, among our domestic and social scenes. The daily cultivation of personal character, therefore, should always appear as an imperative duty to the school-master and mistress; and if unaffected piety lay the foundation, what results may not be anticipated?

Methods of instruction, which form so important a part of the management of a common school, we may properly regard with more particular attention after the remarks which have already been made. Much of the art of reading and spelling depend upon habits of sight and hearing formed by frequent repetitions of forms and sounds. During the time devoted to these branches, therefore, the organs appropriate should be actively exercised; for they have more to do with the pupil's progress than is generally supposed. Both the sight and sound of the letters composing a word need to be frequently repeated, to make the necessary impression on the mind of the learner; and hence has probably arisen the preference given in some of our western regions to what are called "Loud schools," in which the scholars study *viva voce*. The practice might be useful were it not attended with a confusion which more than counterbalances the benefit.

Spelling should sometimes be performed simultaneous, and sometimes somewhat rapidly; as a rapid utterance usually produces sounds more nearly resembling the words which they form.

Reading, it is now pretty extensively admitted, should be taught before spelling, or rather in company with it. That is, a child should be taught to read first a few simple sentences, composed of familiar words so arranged and repeated that he should find one or more known words in each successive sentence. The spelling of these words should then commence, and reading and spelling afterwards proceed together. It proves an experiment, that a child can discriminate between two words as easily as between two letters. Now the difficulty of exciting interest, and therefore attention also, is the great obstacle to improvement by the common method; but this obstacle is removed in a great degree, when intelligible words and sentences

are presented; for the child perceives his own progress, and the utility of his exertions. And why is it more unreasonable to teach a word before teaching the letters which compose it, any more than to name a tree before counting its leaves or branches? And this principle being once admitted, is capable of various applications, particularly in simultaneous instruction. Point out to a class of beginners, a word on a page or card, and call upon all to show where it is repeated. The proof of their accuracy is always to be found by comparing the orthography; and in this also all the class may be active. The forms and names of letters may at first be learnt out of order; a short time will then suffice to teach the alphabet. It should be a daily exercise for children at their seats, to write on slates, from memory or otherwise, the words or sentences they have last been taught. Another useful exercise for beginners, is, to find on a page or card given letters or words, so as to be able to point them all out at recitation. The close attention to their forms, the constant comparison of things which they are able to compare, are useful exercises for the mind, and occupations favorable to the order of the school.

Writing has proved, in many instances, a powerful aid to learning letters, figures, spelling, reading, defining and composition, as well as arithmetic, geography, grammar, &c. In some schools it is the first branch to which the child is introduced. Children of five, and even three years of age, or less, will often hold a pencil well, and take pleasure in its use. They may be easily kept employed with slates or black boards, a considerable part of the day; an important desideratum with district teachers, who are liable to be entrusted with such children as are in the way at home. Large letters printed on cards, or painted upon the walls, afford convenient copies for them; and the art of writing has often been thus silently acquired; for the case offers no obstacle to an unassisted learner; and children will do anything that is possible when properly encouraged.

Pens should not be placed in the hands of children at first, but pencils, crayons or chalk. These last will neither blot nor spread, nor hold ink, nor spatter, nor draw hairs after them to mar the writer's work, nor vary in stiffness, nor split crooked, nor from end to end. Besides, they will

make no indelible record of defects and failures. They will not, in short, expose the inexperienced writer to a complication of unnecessary discouragements. An experienced instructor has advised school-masters to attend writing schools themselves, that they might learn how to make allowances for the unintentional errors of their own pupils.

In writing, uniformity embraces many excellencies, and the want of it is ruinous. Too little stress is laid on this quality. Heights, distances, sizes, slopes, curves, body strokes and hair strokes, in similar letters must be alike. Now, although certain defects in single strokes may be best cured by writing slowly, uniformity is sometimes best attained by rather quickened motion. There appears to be something like a pendulum motion in the fingers, hand, or arm, when the execution is best; and to write very slowly seems sometimes to embarrass the muscles, and incapacitate them for their perfect operation. A young child, or an untaught adult will sometimes make straight and curved lines with great uniformity and even beauty, if allowed to move the hand freely and rapidly, as with chalk upon a smooth surface; when, if he should attempt to do the same very slowly, his lines would be stiff and awkward. If children write on slates daily, and only occasionally upon paper, they keep their books in much better condition. Economy also recommends this practice.

In the study of *English Grammar*, the practice of applying the rules to familiar spoken language is of much greater practical use, than that of parsing in books, though the latter should by no means be omitted. The rules should never be forgotten, but used as the guides of speech and writing through life. This, however, they never will be, unless the habit is formed at school. Let children, therefore, be required daily to point out the different parts of speech in sentences of their own conversation — the more familiar they are the better for beginners — and to apply syntax to their own words, and they will become practical grammarians. In recitations from the grammar, they should be often required to depart from the set forms of the book; as, instead of conjugating a verb through all its variations, sometimes by naming the first persons singular of all moods and tenses, or the second or third

persons plural; sometimes by giving the present or imperfect tenses of all the moods; sometimes by going over some of these in a reversed order; sometimes by crossing the beaten track of the grammar in respect to pronouns, and other parts of speech. In short, the teacher should always have before his eyes the dangers of falling into a mere routine.

The teacher should never be content to be regarded as indifferent to *the wonders of nature and art*, by which he will find himself and his pupils in some degree surrounded, even in the most remote and solitary districts in our land. The nature and powers of the human frame, the productions of nature, the various instincts and uses of domestic animals, the curious instruments and valuable results of the arts of life, the operations of government, the nature, source and obligations of law, both human and divine, are subjects, concerning which, the minds of his pupils will be exercised, and of which they will necessarily gather enough knowledge by observation, to be prepared to receive more by instruction. And it is, chiefly, because the branches of school learning have intimate relations with all these, and the pupils are to be in some measure dependant upon them all throughout life for their comfort, and even their existence, that the school is worth attending, and that his office is truly dignified and interesting beyond those of most other men. Concerning all these things he must, in a sense, inevitably teach something. If he checks his pupils in the inquiries on any of them, he virtually teaches that these are not worthy of their attention, or that they are entirely beyond their comprehension; either of which would be untrue. He must too highly appreciate them all, and know too much of them, to be willing to be totally silent concerning any. Five minutes in a day, or even in a week, devoted to familiarly questioning a class or the whole school on such topics, will materially promote general interest and order, and prove useful to every mind.

One of the most effectual means for the useful occupation of that time now wasted in school, is an occasional resort to *new forms and topics of instruction*. The measure of a lecture to almost any audience, is about an hour; and, in arranging the exercises of a grave assemblage of men or women, it is thought indispensable, frequently, to change

forms and subjects. Living in a world where we may seek in vain for two trees, or leaves, or grains of sand exactly alike, variety may be reasonably regarded as something appropriate to our nature. The frame of a child, too long unsupported by leaning, or often bent in writing, becomes distorted; the various affections as well as the various powers of the mind, need alternate exercise to preserve a healthy state, as do the muscles of the body; and it is as unreasonble to expect to train the mind well by confining it too long to one branch of study, as it is to form habits of submission and order, by keeping the body in a posture for which nature never designed it, or for a longer period than she has designed.

Vocal Music is one of the most important secondary branches of instruction for a common school, the elements being taught in a little time by pursuing a good method, the practice being highly agreeable to children, and productive of marked moral benefit through life. This and other subjects, may be introduced in modes innumerable. Even a single exercise of five minutes, on any one of these subjects, given after the opening of the school, will be found to promote punctuality; and a resort to the plan under almost any modification, would be favorable to regular attendance. It is needless to enlarge here on the importance of these two results, which are now so seldom deemed attainable.

In conducting both regular and occasional exercises, it is to be borne in mind, that the former must always maintain their proper place and importance, without being encroached upon; and that the great leading principles of instruction are to be regarded in both. What the child knows on any subject it is well distinctly to credit him with; for truths are not collected without commendable labor, and never will be pursued without encouragement; and some valuable truths are in the possession of every child, which he has himself obtained.

But there is one subject still, on which there is more necessity for decision, clear views, prompt and thorough reformation. It is *Religious Instruction.* To a great extent, religion has been, for years, excluded from our common schools; and to this fact we must attribute many of their defects; for without it, there can be no legitimate motives to study, no proper sanction to discipline or authority.

Many, it is probable, advocate the exclusion of religious instruction, under every form, from schools, under a loose idea that they are exercising liberality, in thus yielding to the opinions of the few who are decidedly opposed to it; but real liberality does not throw away for nothing things of essential value. The principles of our institutions are derived from the New Testament; and a person unacquainted with the latter, can neither enjoy, nor understand the former, nor be depended upon to sustain them. Whoever would deny to our children thorough Christian education, would wish to deprive them of their birthright.

There are two classes of persons who object to religious instruction in our common schools: — 1st. Those who are afraid of sectarian influences; and 2d. Those who dislike religion. We may ask one of the former class, do you prefer no religion to that of any of the principal sects amongst us? If so, you may be ranked among those of the second class. If you teach your children as you ought at home, you need not much apprehend any evil effects from a pious schoolmaster of another sect, in matters of secondary importance. But common school instruction, need not, and should not assume the color of any sect. It may and should extend only to the great principles of Christian doctrine and duty. These should be inculcated daily and hourly, by precept, but still more pointedly and frequently by example, as the most important branch, nay, as the foundation of education.

To the second class of opposers, I would make the same reply as to the man who, through ignorance, would object to instruction in reading, or to a diseased man, who would deny to children needful food, air and exercise. The opinion of an irreligious man is no more to be followed to the exclusion of religious instruction from schools, than that of a monarchist, in keeping the young in ignorance of the Declaration of Independence, or that of a drunkard in keeping brandy from the water cup.

How preposterous would it appear, if a school committee should even employ a drunkard for a teacher, out of a spirit of liberality to drunken parents, and yield to the specious arguments which the latter might urge, that the example of drinking pure water is opposed to their consciences as well as their practice! What a figure would such a committee make at self-justification, if they should say — chil-

dren must be taught temperance at home; it is an unwarrantable interference with freedom, to introduce such a subject into schools, where persons of all classes send their children. What propriety is there, on the same principle, in pursuing any but a negative course, in respect to profanity, gross language, and manners of any kind? For with equal force and truth, some parents might insist that their own peculiar views would be opposed, and the example they set their children counteracted. Nay, if this principle, so preposterous, yet seriously regarded by so many influential persons, were carried out; what might our schools become?

The truth is, our schools can never prosper, no school can be what it ought to be, while the Christian religion, in its great and fundamental principles, is not faithfully taught. Whoever has properly considered the human mind, and known anything of the nature of Christianity, must perceive this truth, and should embrace and act upon it. Committee-men should stand up like Christians, and at once return to their senses on this subject. They should look through the shallow disguises under which evil designs may be sometimes shrouded from view, and retrace the dangerous steps which have been taken. Teachers should understand each other on this essential point, and proceed at once with an independence becoming their dignified profession, by introducing into their schools daily instruction in the divine wisdom of Christianity. The teachers of almost every town, county and even State in the Union, have it fully in their power to effect an immediate revolution in this respect within their own districts; and, in most instances, one which would probably be permanent. They can influence and restore public opinion, by their arguments and their example; and they are bound to do it, out of the plainest regard to consistency; for without reference to duty towards God, their other instructions must be rendered in a great measure unavailing, and may prove the cause of great positive evil. Do they not perceive that they may be placing weapons in hands prepared to turn them against the country? What is learning worth, without a disposition to employ it well?

There may long be different opinions on this subject; but let even a few teachers, or the influential men in any region or district, use their senses and obey their con-

sciences, and they may speedily enjoy benefits which others may well envy, when the rising generation shall display characters formed in Christian schools, sustaining and adorning Christian institutions. On the contrary, to deny a child instruction of this kind, is to take from him that without which man is not worth educating; and whoever persists in the experiment, does it at his own peril and that of the country.

We may imagine a school in which some of the above-mentioned principles are applied. The teacher and three or four of the best behaved children, appointed as monitors or assistants, are present before the hour. A boy is stationed at the outer door with a slate, to note down any irregularity, to be reported to the master, and to prevent the entry of any during worship. The scriptures are read — the teacher refers to existing circumstances to apply and enforce their injunctions, and to the maps for illustrations; maps and apparatus being always hung in view. A short but fervent prayer succeeds, the scholars sitting or kneeling, and watched, if necessary, by a monitor. An exercise in singing or in some practical subject, interesting to all, and partaken of by all, may then occupy five minutes.

An inferior class in reading or spelling, arithmetic, grammar, or geography, may then be conducted by a monitor, or two or three by several, while the teacher attends to such as he selects for his own instruction at that time. The room being lined with black-boards, all the members of a class in several branches, should be frequently called on to perform some process, to exhibit their meaning by writing, drawing diagrams, tracing coasts, rivers, &c., with chalk. This, when required promiscuously, and still more when simultaneously, with spirit and promptitude, will animate far beyond any common process. Each scholar should be allowed to stand and sit and lean alternately, several times every half day; and in every change of place and attitude, manly, courteous and healthful postures and movements should be insisted on. In this, the teacher should study to be a living model, as well as in general interest in the school, manner of dress, speaking, and habits of Christian dignity and humility, self-command, cheerfulness and friendliness, as well as of punctuality.

The motives offered should be of the best kind. Rewards, commonly so called, would not be needed. Dis-

tinctions, of whatever description, should be conferred for real, and not for comparative merit; and these should be few, simple and unexceptionable. The confidence of the master, and the respect of the scholars should elect the monitors; and emulation, as it is commonly considered, should not be admitted within doors. "You have done right," as Fellenberg declares, is the highest commendation that can be safely bestowed on any child.

The teacher should keep his own list of attendance, and conduct, and performance in the various classes, but call on each pupil, before the close of the school, to render his own account of himself. This establishes self-guardianship and responsibility. A weekly or monthly account should be sent to the parent. Corporal punishment should not be used; or, if used, not depended upon implicitly. They should by no means be resorted to in presence of the school: children sometimes suffer cruelly from witnessing them, without deserving to suffer. It is generally enough for others to witness the effects of punishments, without the pain or distraction of seeing the infliction.

Every scholar should be constantly and usefully occupied, and as far as possible, agreeably. To this end, the teacher should never forget that each of his pupils has a human body, as well as an intellect and affections; and that, as neither can be properly trained independently of the rest, he is not qualified to practise his profession without some knowledge of them all, and the habit of regarding them in practice. Is a child restless? it may be owing to a seat too high, too narrow, too wide, too distant from the desk, or too near it; or to his having nothing to lean against, or to want of standing or walking. Or he may be too warm, or too cold, in pain or diseased; the light may be too strong, or ill-directed. The cause may be the want of some explanation in his studies, or something that has occurred before, at home or elsewhere. The teacher should have intelligence and regard enough for him to use reasonable deliberation in judging in such cases, and in making due allowances. He should also be so determined and so just as not to overlook vicious behaviour, and above all should never be chargeable with partiality.

Active and constant occupation will prevent, in a great degree, the principal objection against common schools: viz. their tendency to deteriorate the habits of children

well educated at home. Children at school should be too busy to set or copy bad examples. Let the teacher oversee or participate in their sports when out to play, and another great source of evil communication will be cut off, One thing more: dismiss them by groups, or at least send the bad ones home alone, and the arrangements to guard against mutual contamination, will be nearly complete. The French schoolmasters are directed by their manual to dismiss their pupils by groups, formed with regard to the directions in which they are to go, each under the charge of a monitor, who has injunctions to report any who may leave him before reaching the proper place. In the United States it is an object of high importance to render our common schools fit for the best children. Hence it is incumbent on the teacher to place every child of gross or vicious habits under a kind of quarantine. He should have every opportunity to improve, but no facilities for diffusing his habits.

Children usually require exercise for the limbs and the voice on dismission from school, because they have been debarred from it; and to run and vociferate is to a great extent demanded by nature. It is therefore well, sometimes, to make them stand, and perhaps exercise their arms, march and sing, at the close of school hours, to remove, in some measure, the feelings which often render them disorderly in the streets.

To what new purposes common schools may become available, to what further ends they may be rendered subservient, we have yet to see. We know that the benefits they have produced, various and great as they are, when contrasted with the results of having none, are still few and small, compared with what we have a right to expect from such institutions. Like some of the useful arts, in the condition in which they existed among us a few years ago, although they afford to thousands what is indispensable to them as members of American society, their operation goes on at an immense loss of time, labor and money, through defects in the manner of conducting them. Whether we endeavor to estimate by observation the idle time spent in our common schools, or infer it from the rapid detrition of books worn by restless fingers; or whether we note the amount of intellectual labor performed by infantile and juve-

nile minds when allowed desired opportunities to act intelligently; or whether we consider the progress made under more favorable circumstances; we shall find reason to expect greater results from common schools than we have ever yet witnessed. If things proceed as they now do, we have nothing to look for but a deluge of ignorance, vice and their consequences upon the country. If we desire a brighter prospect than we have now before us, we must look to the prompt improvement of the district schools, as an indispensable measure.

The evils we seriously anticipate cannot be avoided without the aid of common schools, under a highly improved system. That they are capable of improvement, let us believe, and let us preach. It is an encouraging doctrine, and it is a true one.

Let us improve the superintendence and the management of all which may be within our reach. Much can be done by the assembly I have the pleasure of addressing. What may not be done by three or four hundred intelligent teachers of both sexes? Much can be done, indeed, by each; for every one of you may do what you will in a sphere of real importance. Every schoolmaster and schoolmistress in the Union may reflect, however humble or secluded be his station, that he has the opportunity of raising his school to an eminence. He may do his part towards elevating the standard of education, and sound a trumpet to the higher institutions to elevate theirs. He may reflect, as he enters the door of his school house, whether it be in the populous village or on the lonely prairie; whether on the bleak hill-side, or under the shade of the grove; whether pitched on a mountain, or sprinkled by the surges of the ocean, that its naked walls may be decorated with simple ornaments, attractive to the eye, favorable to taste, and instructive to the mind; the arrangements may be such as to secure healthful postures and exercise, thorough instruction and necessary variety, well attempered light, and the purest air that heaven affords. It may be made the abode of harmony, happiness and improvement. The best of friendships may be formed there; and the path which conducts to it, however stony or winding, may be associated in many a useful mind with recollections of childhood, and the loftiest conceptions of science of man and his Creator.

LECTURE XI.

ON

MORAL AND SPIRITUAL CULTURE

IN

EARLY EDUCATION.

BY R. C. WATERSTON.

MORAL AND SPIRITUAL CULTURE.

The end of learning is to know God, and out of that knowledge to love him, and to imitate him, as we may the nearest, by possessing ourselves of true virtue.—MILTON.

Whatever turns the soul inward upon itself, tends to concentrate its forces, and fit it for higher and stronger flights of science.—BURKE.

WE have met to consider the importance of giving a right moral direction in the early stages of education, or, in other words, the value of moral and spiritual culture.

In considering this subject we should carefully avoid everything like exaggeration, and everything of a mere theoretical character. We should aim alone at the true and the practical. We should look at things as they are, and suggest only that which reason and reflection sanction as good.

Before we enter upon this subject, let us inquire what is the object aimed at in the present mode of education? It is to teach that which will afterwards aid in acquiring a livelihood. Reading, writing, geography and arithmetic, are universally taught, because they will be needed in daily business. This is well. They are of undoubted utility. No one would wish them neglected. And, in following out the topic we have met to consider, nothing shall be alluded to, which would interfere with any of these branches. As far as they go they are good, yet where they are all taught, and taught alone, the most important will be wanting. The understanding will be strengthened to the neglect of the affections. The head will be cared for more than the heart. And thus while there is increase of knowledge, there will be a lack of true wisdom. If there is this deficiency in our present mode of instruction, then we must have something more. We must attend to moral and spiritual culture.

What is true education? It is that which instructs the mind and strengthens the intellect, and it is also that which forms the character, and quickens virtue. It begins at the centre and goes outward. While it enriches the understanding, it enlightens the will; and in connexion with other things, strengthens the ideas of right and wrong. It always recognizes in the child, a being whose destiny reaches through future ages, and in whose infant spirit are wrapt up, germs of inconceivable power.

That which falls short of this, cannot be true education. Arithmetic, geography and grammar are good, and should always be taught, but there is a want of the soul which they cannot satisfy, and which should be cared for in our day schools. The tree of knowledge is not the tree of life; and that which will be positively useful, is not business and labor alone, but that which in business and labor, gives strength to overcome temptation, and makes the spirit alive to that great inward process which is ever going on amid all the duties of life.

Ought not our schools, then, to watch over the moral nature? Should they not consider the discipline of mind, as more important than the acquisition of knowledge? While they are teaching to read, should they not teach to think? While they are teaching to calculate, should they not teach to reflect? While they are teaching that which may aid in gaining wealth, should they not also teach that which is above wealth, and which may make the soul eternally happy? Should they not have reference to the real nature of the child, and the great purposes of God?

To give a right moral direction to the minds of children, we must have true Christian morality taught in our schools. The morality of the heart. The morality which springs from a consciousness of duty, a sense of right. We mean that we would not only have the young taught to appear good, but also to be good. That we would not only have them see virtue, but possess it. We would cultivate those higher capacities which God has implanted in every mind, and present those unchanging principles which are the only source of true well-being.

If such an end were kept in view throughout our schools, it would be an unspeakable good.

Let us then consider some of the objections that might be made.

1. Some may say that the old plans are good, why make a change?

Granting they are good; it is certainly no reason why they should never grow better. New light may break in; wiser plans may be thought of; and while we should guard against needless innovations, we should ever be anxious to improve. It was the glory of Kepler and Copernicus to say to their successors — "Leave us and go on."

2. Some may say, that by frequent reference to moral subjects, the minds of the young will grow satiated. The work will be overdone, and bad effects follow.

This would depend upon circumstances. If the teacher had little sincerity, and went to his work as a task, this would, perhaps be the case, but none will probably say that a child would grow weary of such truth if it were properly presented, for its natural tendency is to create a desire for more.

3. But would it not interfere with the child's freedom of mind?

Not necessarily, for every child should be left at liberty to use his own reason, and express his own thoughts. And while the freedom of mind should be held sacred, it should also be remembered, that we are not, on this account, to keep away the opinion of all other minds. And if we would exclude moral culture from our schools, because of the freedom of mind, carrying out the same principles into other spheres would lead us to strange extremities.

4. But it may be said that a child is too young to care for such things, and that his mind is not yet matured enough to be benefitted by them.

We believe that anyone who loves children, and has watched over the character of their minds, will feel that this is a false idea. There is no time in life when truths, if presented, make such deep and lasting impressions. The mind of a child is not empty. It is not blank paper. It has life and power. It is full of the seeds of things. The work of the teacher is not to pour in, but to draw out. The capacity is there. The teacher is to awaken it. The moral and the spiritual already exist within the child's mind, as the flower

exists in the bud, and education is as the sun, and the air and the dew to call forth its beauty and fruitfulness. If this is allowed to be true, the importance of moral and spiritual culture must be seen and felt.

5. Still some may hesitate, and say that the morality taught at home is sufficient, and that it is thus needless to introduce it into the schools.

With regard to this, it should be remembered that there are vast numbers of children whose parents pay no attention whatever to their moral and spiritual culture. Many whose parents are absolutely vicious, many who are indifferent, and many more who feel themselves to be almost wholly unfitted for the work. Our primary, grammar and district schools are open to all, and from the multitude who go to them, who of us does not feel that the spiritual wants of many, are (in their homes) entirely neglected? Indeed there is reason to fear that even religious parents do not always take proper pains to strengthen inward principles.

6. Yet some may again say — there are Sunday schools, and these will surely answer.

What! are one or two hours a week a just proportion for instruction in Christian morals? It is true that the Sunday schools are a great good; but to those children who are neglected at home, they can do, comparatively speaking, but little. Any candid mind will see at once that two or three hours in the week is far too little to give to this great work. And though we would not wish that the day schools should be like Sunday schools, yet we would have them far more spiritual than they now are. We would have them more philosophically adapted to the higher wants of the human mind.

7. Another question naturally arises — Would not this plan interfere with private religious opinion?

There would, no doubt, be danger of this, if an indiscreet teacher attempted the work. Though perhaps, on the whole, even with such a teacher, there would be more good done than if the subject of morals were entirely neglected. But there could hardly be an individual worthy of the high office of teacher who might not speak of morality without reference to party opinion. There are great spiritual truths which are one and the same among all Christians, and a teacher would be little fitted for his vocation, if his heart

were not alive to this. The principles of christian morality are universal. The opinions of men may and do vary, but all devout Christians cherish alike the same Christian virtues. All believe in the existence of God; His omnipotence, omnipresence and infinite love; in the revelation of truth by His Son; its greatness, its necessity, its incalculable worth. In the deformity and loathsomeness of vice, in the beauty and soul-enkindling power of virtue. In the importance of Faith, and Justice and Benevolence. In the duty of constantly living as under the eye of God, and preparing for the great Future.

Revelation on these points is distinct, and it is these general, and universal, and essential principles, believed in alike by all, that we would have taught in our schools. It is these we would have referred to, and explained, and acted upon.

Having considered some of the reasons which might be offered against teaching morals in our schools, let us now look at some of the reasons for it:—

1. The child's very nature seems to require it. The mind of a child is inquisitive. It seeks always for a why and a wherefore. And, though it may be said, that some other place is better fitted to supply this want, yet it seems to me, that even though the want is, in part, supplied elsewhere, yet when the child is in the school five or six hours every day, it is proper to attend to it there also. The child has a moral and spiritual nature, and this in itself is a strong argument for moral and spiritual culture. And if such culture is good at home, it must, also be good in the school. We ought not, then, so far to separate the intellectual from the moral nature, as to place them entirely under the care of different teachers. It may be injurious to the mind itself; for the mind should be developed harmoniously.

2. There are many branches of education which must be very much injured by being disconnected from the moral and spiritual.

Everything to do with Natural History, requires constant connexion with the good and the true. We can hardly refer to any appearance of the earth, or the heavenly bodies, without reference to the Supreme Ruler. There are, also, in many of the common studies, opportunities for con-

sidering the wisdom and goodness of God, or the wants and duties of the human mind. And it seems to me that where anything is taught without reference to these things, when the subject admits of it, much is lost that would engage and interest young minds; much that would impart life and freshness to their studies. Would not more interest be felt in the study of geography, if the character of the inhabitants was spoken of, and the characteristic virtues and vices of the people dwelt upon? or if those works of nature were described, which in the various portions of the globe, seem to bear most clearly the stamp of an all-wise Creator? Would not the study of history give more pleasure, if in it we traced the growth and character of mind, the moral and spiritual progress of the human race, and the overruling hand of God? The spiritual would give vitality to almost every topic upon which the mind could think, and there is hardly any branch of education that would not necessarily require it, if it were taught thoroughly. We should never look upon any portion of Nature without feeling the Divine Presence, and without seeing some reflection from of the Infinite Mind, and we should feel that any study which does not require this may be of value in a certain sphere, but its value must always be of an inferior and perishable kind. All knowledge should grow out of religion as leaves, blossoms, and branches grow out of the root and trunk of a tree. Nourished through that sacred stem, its fruit will give health and vigor to the soul; growing elsewhere it must be shrivelled and dry. "The letter killeth, but the spirit giveth life."

3. Another reason why our schools should attend to moral and spiritual culture is, that it is a great help to the intellect. It sharpens the perceptions. It fertilizes the mind. It renders the mental powers more fruitful. "The entrance of thy word," says the Psalmist, "giveth light, it giveth understanding even to the simple." Heathen Philosophy taught, that by cultivating the intellect we should elevate the moral character, and this, no doubt, to a great extent, was true; but Christian Philosophy teaches a still greater truth, that by cultivating the moral nature, we ennoble the intellect, for "in the moral being lies the source of the intellectual." It was the custom of Socrates, when persons asked him a question, before he answered

them, to enquire concerning their moral character, that he might know whether they were to be benefitted by his reply. "A conquest over a single passion," says Coleridge, will teach us more of thought, and more effectually awaken the faculty, and form the habit of reflection, than a year's study in the schools without it." The purifying of the heart naturally tends to strengthen the intellect, and fit it for the reception of truth. Ought we not then by morality to quicken the mental powers, and temper them aright? Is it not best to begin at the true source, even though for a while the mind should appear to make less progress in other things? "He goeth better" saith St Augustine, "that creepeth in his way, than he that runneth out of his way."

4. Again, we should encourage moral and spiritual culture because it is in its very nature of supreme importance. There is no other culture, in point of real value, which can be compared with it. Christian morality is necessarily more precious than knowledge. It gives a right direction to all the other powers. It is the true source of happiness. The great purpose of life. The object and end of our being. Without it the man of knowledge, is but learnedly ignorant; with it the ignorant may be worthy of heaven. It is the life and soul of all that is good. The sciences and the arts without it are empty. The Persians say, that Zoroaster interrogated the Deity, and asked how the world had begun, and when it would end. The Deity answered to these questions. "*Do what is good, and gain immortality.*" Thus while the mere knowledge of things may gain us earthly honor, the knowledge of the good and the true will open to us the kingdom of God. Let us then feel that if we can give a mind a living sense of this one truth we have done more for it than any learning could do. If we can lead it to be sincere, obliging and good, to love everything that is honest and true, we have given it an impulse of improvement which it will carry in itself; a healthy impulse which will keep the inward eye ever open to catch every new ray of Divine light. Let the young mind, above all things then, be cherished and warmed with the fire of a holy love. Teach it that for the extent of its future life, all time will be too short. Let the earth with its vallies and hills, and deep sky with its burning stars, be penetrated and illumined by spiritual truth. Thus will the

whole visible creation be one vast mine of wisdom. The spirit will have become its own teacher, and the most important truths will be its daily lessons.

These are a few out of many reasons for attending to moral and spiritual culture in our schools. The view, I am aware, may be thought better fitted for the closet than the world; but if it is a desirable thing, if it is according to the Christian plan, then the time will come, sooner or later, when it will be a matter of practise. Let us, then, look at our school system, and see if it is all that we could wish.

Has it enough to do with spiritual culture? We know that very much may be said in its praise, and we rejoice that it is so. But looking at it carefully, may not very much be said of its defects? We are wont to feel an honest pride when we speak of the schools of New England; but when we remember how far short they still are of the true standard, we must feel anxious to press on. Let us learn that the most essential thing is moral culture, and that mere mechanical knowledge is not enough.

The present opportunity will not permit our going far into detail; but let us take up one or two prominent points.

How is our school discipline? This will always have an important influence on the character of a child.

1. How are our modes of punishment? This is a subject of great importance. One unjust blow may do incalculable harm; a petulant, passionate schoolmaster may sour the dispositions of many children under his care. Anger should never take the place of love. Pain should not be so much feared as the thought of doing wrong. Punishment, to be respected, should be just. It should be administered with calmness. It should be given, not as to a child alone, but an immortal being.

When Plato lifted his hands to strike his servant, he remembered his feelings, and stood with his arm uplifted. When asked by a friend what he was doing, he replied, "I am punishing a passionate man." Let every teacher think of Plato, and remember that when punishment is given with an improper feeling, or in an improper manner, the children will probably receive more harm than good. All punishment should, be so given as to produce a moral effect.

2. How are rewards looked upon? They may strengthen morality, or weaken it; and they always do one or the other. That reward which is unjust, naturally has an immoral tendency. That reward which is given to success rather than to effort has an immoral tendency. That reward which is given without regard to character, has an immoral tendency. That reward which leads to pride or ambition, has already awakened immorality. Thus, rewards injudiciously given, may lead to moral evil.

Besides, rewards, unless given with great care, are a false allurement, and produce an artificial excitement which may ultimately do harm. Learning contains its own reward; and that which leads the mind to pursue a true good, for an outward benefit, may lead to bad results. Teach a child to love learning for itself, and try to present it in such a way that it cannot but love it.

D'Alambert, says Sir James Mackintosh, congratulated a young man very coldly, who brought him the solution of a problem. I have done this to have a seat in the academy, said the young man. Sir, answered D'Alambert, with such motives you will never earn one. Science must be loved for its own sake, and not for the advantage to be derived. No other principle will enable a man to make true progress. Those who love the young should feel this. Virtue should be pursued virtuously, and so should learning. Let the teacher then if he thinks it best to give rewards do so with serious reflection, and in doing so strive to teach morality.

3. Public exhibitions may have an immoral tendency. What are they intended for? To show the real progress the school has made? Then let them be a fair specimen. If at a public exhibition, scholars repeat what they have for five or six weeks been drilled upon, that exhibition only shows what the scholars can do after a six weeks drill. If scholars repeat over some ten pages of a book, which are the only ten pages they really can repeat, and give it to be understood that that is a specimen of their knowledge of the whole book, it is immoral. If the most thorough scholars are picked out as a sample of the whole, that also is immoral. Indeed, in as far as an exhibition holds out an improper specimen as the true one, in just that proportion it must have an immoral tendency. And the same principle that prompts it would prompt the farmer to put

the best wheat at the mouth of his sack, and a tradesman from the richest sample to sell his poorer merchandize.

I have taken these three, Punishments, Rewards and Exhibitions, to show that they may each have a moral or immoral influence upon the young mind. Other parts of school discipline might be taken up in the same way, and it would be seen how each and all are constantly changing for better or worse the character of the pupil. There are certain insects that become like the leaves and berries they feed upon, and it is thus with the childs mind, it will be tinged with the evil or the good that is about it, and for this reason, every thing in the school should be anxiously looked into.

Let us now enquire into the teachers duty, and see in what manner he may watch over the moral nature and attend to its spiritual culture.

1. First he should feel that he is working for a great end. This should give vigor to the best powers of his mind. He should concentrate his thoughts in his daily labors, feeling that his influence may reach into eternity. He should see in the young beings before him spirits whose destinies are to endure forever. He should see innocence just beginning her race, looking forward for the conflict of life. He should see a confidence which may lead to harm, an honesty which may be wronged, and hopes which may be blighted. This will give a subdued ardor to his feelings and an unassuming earnestness to his actions which will win for him the love and confidence of all.

2. Entering upon his work with the right purpose the teacher will seek to understand his scholars and become acquainted with their minds. This is a high moral duty. The childs capacity should be studied. The same progress should not be expected in every scholar, neither should it be thought that they all can excel in the same studies. God has given to some quicker memories than others, to some deeper powers of thought. He has made some with a capacity for one thing and some for another. There are some who are rapid in thought, and whose minds ripen quick, and yet perhaps those of slower developement may finally make greater progress. The capacities of children vary not only in degree but in kind, and thus the study

of the various capacities is a most important duty, and one lying at the very root of spiritual culture.

3. The disposition should be studied. This is also a moral duty. Many a noble nature has been injured, by having been misunderstood. Boldness is never superior to modest worth. Forwardness is not smartness, and many who have a quick tongue, — have an empty head, and a bad heart. Some children need to be encouraged, some checked; some should be led, and perhaps a few driven. The teacher should study the disposition and the capacity of the scholar as closely as he wishes them to study their books. He will then work with nature and not against her. The dictates of Christian morality teach us to have a proper respect for the peculiarity of every individual. Providence had probably a wise meaning in the formation of every mind, and in putting down one, and raising up another, we should do it with great care.

4. The example of the teachers may be a constant moral lesson. Every teacher teaches always. His actions are a living lesson. He may thus be continually spreading around him his own virtues. Let the teacher then be mild, modest, good. Let him cherish virtue in himself and respect it in others. Let him embody the true christian principles and in every exercise and act, in every word and deed some good will go forth from him. If there is a sphere in which a pure christian example will be likely to produce on the minds of others a permanent influence, it is in that of the teacher.

5. The teacher might in almost every study excite moral feelings by direct teaching; by questions, by hints and conversation. His own heart, warm with generous emotion, and filled with the deep and ardent love of virtue, will see, in the most common thing, something to awaken inward life, and will rejoice to impart it to others. Thus will goodness be shed into their young minds like the soft beams of the sun, and truths and principles be awakened which may endure forever.

6. Care should be taken in selections for reading, declamation and the like. An interesting relation of noble self-sacrifice, or deed of virtuous daring, may inspire them with greatness. The beauty and harmony of creation, the wisdom of God's Providence, the great interests of man

and such subjects, will ever give delight to the young mind and prepare it for future good. The lives of distinguished men might be listened to, and the greatness of their characters tested by the christian rule. That the baseness of the tyrant, the blood-tracked career of the conqueror, and the pure devotion of the true patriot, may each be viewed in its proper light. That the great spirits of good men, martyr-philosophers, and heaven-guided philanthropists may be worthily reverenced and loved. Those things, that some worldly-minded men look upon as very trifling, may in the end produce stupenduous results. They may awaken in the heart a mighty power to wrestle against evil and to pass triumphantly through the trials and vicisitudes of life. We cannot look too carefully to these sources. They may lead to great good, and do vastly more than one would at first imagine.

7 There might be books upon the subject of morals, which could be regularly studied in connexion with other branches. It is true that a book of rules will not necessarily make a virtuous mind, but it may lead to it. It may prepare the way. At a proper age the use of money might be explained, and its connexion with the great principles of selfishness and benevolence. Its true nature might be shown, that it is not a good in itself, but only a means, and hence the wisdom of having the end founded in virtue. The nature of rents and wages might be morally shown, and the relative duties of the rich and poor, the farmer and manufacturer, the citizen and the government. The design of law might be spoken of, and the duty of giving it due reverence. All these things, and many more, are intimately connected with true morality, and might be usefully taught in our schools.

We have considered some of the reasons for and against Moral and Spiritual Culture. We have looked at our school system in its present state, and pointed out some of the improvements that might be made, and the moral duties of those who enter upon the office of teacher.

From what has been said it will be seen that the office of teacher is a high office. This is true. There is probably no office on the face of the earth more important. The celebrated Dr South, in a sermon preached as long ago as 1650, says, "I look upon an able, well-principled school-

master as one of the most meritorious subject, in any prince's dominions. Nay, I take schoolmasters to have a more powerful influence upon the spirits of men, than preachers themselves; forasmuch as they have to deal with younger and tenderer minds, and consequently have the advantage of making the deepest impressions. It being seldom found that the pulpit *mends* what the school has *marred*." This view is as true now as it was then, and is perhaps as little felt. The office needs in itself to be greatly raised in the opinions of men. Its wide-spread influence should be more deeply reflected upon. It has been our schools that have given joy to the fire-sides of New England. They have imparted intelligence to our statesmen and wisdom to our laws. Even as they are, they have produced an effect upon the character of the people. The work of the schoolmaster is every where; others have worked upon matter, he has worked upon mind. He has influenced the spirit, and guided the character. "Give me, says some one, the schools and the school-books, and by and by I will have both the churches and the courts of law." The teachers of our land are moulding out the future destinies of the people. They are putting their stamp and seal to the future character of the nation. They are turning the wheels which will presently move a coming generation. Surely then there is no office on earth which is more important.

And if the office is so important, it should be well filled. Every teacher should be both wise and good. If high moral worth is needed anywhere it is in the teacher. There is no sphere under heaven where a pure heart and a sense of accountability to God are more necessary than here. There is no place where skepticism might more cunningly breathe its venom, or virtue unfold truth. There is no place then which calls for nobler powers, or a more discriminating sense of right. No one should fill the office who does not wish his own soul to aspire towards God.

No one should teach for mere money. Taking a school is something more than a matter of bargain. The work should be entered upon as the ministry is entered upon, with a feeling of sanctity. The teacher must teach because he loves to teach, and because he is thus fulfilling a high duty. The community should give liberal remunera-

tion to teachers; but still the teacher should not keep his eye on the silver and gold. A higher purpose, a more lofty end, should stir his heart. When the Old Athenian found that his armor-bearer served him for money, he exclaimed, "Give me back my buckler, since you serve me for that, you are no longer worthy to bear it." So we may say of that teacher who cares for no more than what he can get.

The teacher should not say how much can I make, but how much can I do. He should be a devout man, one who can love the faith and affection and simplicity of children. He should be one

> "Who in the silent hour of inward thought
> Can still suspect and still revere himself
> In lowliness of heart."

He should think of the troubles and sorrows and adversities of life; its joys, its griefs and temptation, and seek to fit the young mind to go through them with christian trust. He should, in the beautiful language of Wordsworth, be one

> Whose high endeavors are an inward light,
> To make the path before him always bright;
> Who fixes good on good alone, and owes
> To virtue every triumph that he knows,
> Who with a natural instinct to discern
> What knowledge can perform, is diligent to learn;
> Abides by this resolve, and stops not there,
> But makes their moral being his prime care.

This, it seems to me, is the ideal of what a teacher should be, and the nearer he approaches it, the more worthy will he be to fill his office, and the more likely to benefit the children under his care.

On the part of the public the office of teacher should be respected. The intelligent and virtuous should place the teacher on his true elevation. His vocation should be treated with the reverence and dignity it deserves. Perhaps the reason why there has been a deficiency in this respect, is, that the most important part of instruction has been so much neglected. If it be so, then let the community place a nobler charge under his care, and while he watches over the moral and spiritual nature, they should give a proportionate respect to his office, and honor his sacred trust.

Again, no just compensation should be thought too great

to secure the labors of competent minds. We ought to have men of the first talent and of high moral worth. Money is a small consideration in comparison with this. Let every parent then have an open hand. If we would have teachers throughout the country of the firmest principles and most elevated minds, the community must be liberal.

And this is not all. The parent must have an open heart, as well as an open hand. He has a further obligation than paying the quarterly account. He must co-operate with the teacher. He must advise with him. He must make him his friend, (for surely no parent would put his child with one whom he would not call his friend.) This will give power to the teacher's mind. It will add to his usefulness. It will enable him to educate with more advantage the minds which will now look up to him with greater affection.

The teacher should as much as possible make his occupation a permanent thing. It should not be considered as a mere stepping-stone to something else, a mere halting place between youth and manhood, between the college and a profession. Teaching should be a profession in itself.

It would be well if we had seminaries for teachers. In Prussia there have long been such institutions, where every effort has been made to render the teacher worthy of his station. Does not the duty of teacher call for as careful a preparation as law, or medicine, or divinity? It would no doubt do much to promote Moral and Spiritual Culture in our schools if good seminaries for this purpose were established.

This Institute is doing much to awaken the community to the importance of the subject we are now considering. Since its first establishment its lectures have breathed the true spirit. May it go on doing more and more to elevate the tone of public feeling. May it declare in the strong eloquence of truth, the deficiency that still exists, and strive by unwearied effort so to present its facts and its arguments as to arouse every thinking mind to vigorous action.

It rests after all with the religious sense of the community. Moral and Spiritual Culture will be attended to

in the same proportion as the religious spirit grows deeper in the public mind. And each advance that is made should be welcomed. Were a child born merely to vegetate, had he merely his limbs and his fine senses, then indeed it would matter less, but when we feel his connexion with God, and the sublime and excellent prospects to which the Infinite Father has called him, then the value of Spiritual Culture is more realized. The future and the present unite, and we see eternity looking through time. The immortal stands by the mortal — the visible by the invisible, and we feel the comparative value of each. It is this view that opens in its whole length and breadth the importance of our subject. We see that in some measure eternal issues are hung upon it. It has to do with all the relations of life. Man's duties to himself, his family, his neighbor, his country and his God. — All, all, will be more or less affected by the moral direction that is given in the early stages of education. May the time come when this will be acknowledged and felt. May the day be near when the thousands of children throughout our land, will be instructed in sound morality, that they may have purity of heart, good principles, and enlarged views of duty.

APPENDIX.

I AM happy in being able to offer in connexion with the foregoing lecture, two letters from esteemed friends, upon the same subject. They were read at the time before the Institute.

The first is by one, who for thirteen years, has been an active member of the school committee, and who has thus had an uncommon opportunity of noticing the effects of moral instruction on the general improvement of our schools.

The second is by one who has long devoted himself to the improvement of the young, and whose great success and philanthropic character are too well known, to need any mention here.

BOSTON.

DEAR SIR — In answer to the questions which you have proposed, as to any knowledge I may have of the effect of moral teaching on the character of a school, I reply, that from an observation extending over many years and a large number of Primary Schools in this city, I have invariably found, that just in proportion as a moral influence and discipline has been exercised over a school, a regard paid to the moral conduct of its pupils, and the moral tone infused, that there the government has been the easiest, the order the most perfect, and *the improvement the greatest.*

I may add, that this is not a barren conviction, but that in consequence of it an effort has recently been made to introduce Ethics as a part of the course of instruction in our Primary Schools, and as a book is now in preparation for it (by Rev. Jacob Abbott) at the request of a committee of the board, we hope it will be crowned with success.

Yours, very respectfully,

LEWIS G. PRAY.

SCHOOL FOR MORAL DISCIPLINE

MY DEAR FRIEND — I have but a few moments in which to answer your inquiry as to the practicability of introducing the study of morals into our schools generally. All that I can say on this subject must be wholly from my own observation, as I am not otherwise much informed.

I answer then, first, I think it fully practicable, and second, I think it highly important.

I think it *practicable* because I have found it so. For seven years past I have had from 600 to 700 boys under my care, and though I am in the habit of playing with them at various amusing games, of reading amusing books, and telling witty and exciting anecdotes, yet I have never found any subject which will produce so deep, so strong an interest as moral subjects, — I mean, too, the morality of the heart. I find also, that they can understand and reason upon those great truths which are spread over the vast arena between this world and the other; and which unite us to God and the Saviour, and which by their operation will bring us nearer and nearer to him.

I said also that I think it *highly important.* I have not found it simply a great, a beautiful, a poetical, a wonderful subject, to excite and interest the mind, but I have seen (as plainly as one mind can see the operations of another) the purifying, the ennobling, the converting influence of these moral sentiments when made clear, — or rather *left* clear and simple, and made constantly and regularly to fall upon the youthful heart like drops of rain upon the tender grass.

We must do this work with great patience, line upon line, precept upon precept, here a little, and there a little. We must show by our deep interest that we feel these truths to be of high importance, and must prove by our words and actions their efficacy on us. Very respectfully, your Friend,

E. M. P. WELLS.

LECTURE XII.

ON

THE MORAL USES

OF THE STUDY OF NATURAL HISTORY.

BY W. CHANNING, M. D.

NATURAL HISTORY.

In the following Lecture I beg leave to ask your attention to a few remarks on the Moral Uses of the Study of Natural History; in other words, the relations of the external world, the universe, to the moral nature. This topic has not the recommendation of entire novelty, for who that has written of man, and of all that surrounds him has omitted to notice his dependencies in a great many regards on what is about, and beyond him? By some who have treated the subject, however, the universe has been looked upon as a whole, or as addressing itself to the moral nature in its masses only, — by others its relations to man have been seen in its laws so called, the supposed agencies by which, so to speak, it is kept together, or its parts act upon each other; my purpose is, (for it is my belief,) to show that in whatever view, and in every view, whether in the smallest hand specimen of a mineral species, or in the congregated Alps, the external, alike in its vastness, and its minuteness, is related to the moral, is designed to act upon it, and for the highest ends. Now this view of my subject has not been the popular, by which I mean the general one; and the student of natural history, how much soever his intellect may have been helped by his studies, and their objects, has rarely regarded them as ministering more powerfully and usefully in the development of his affections, the growth of his moral nature.

Natural history is the most comprehensive of studies. It includes in its widest acceptation the whole external world. What is the universe but a vast arrangement for the being, active or passive, of everything which we com-

prise in that term. Not as we make things out of others; not as we give them form and place and change; but as they came into, and have continued in being. Growth and decay, — reproduction and disappearance, — permanency and mutability in all their degrees and in all their kinds, — whatever has been, or is, the past in its products, the present in its seeming persistency, such are the objects which belong to natural history. One then of its most obvious characters is its *vastness*. But everything in the universe is an individual. Everything in the important and distinctive sense of *being*, is exclusive, is independent, is by itself. A circle surrounds it more impenetrable than all that has been claimed for the magic one, for it is a real barrier, a boundary which by an immutable law of nature cannot be surmounted, by any other being, — and by a law as remarkable as this, nothing attempts its violation. The works of the universe proceed in their silent ceaseless activity, everything kept in its place by itself, and by everything around it, — and altogether making a *whole*. The universe is a whole; however numerous, however individual and independent each of its parts, its smallest alike with its largest; still together they make a whole. How humbling is human effort, however vast, when its works are regarded in this relation of wholeness. How abrupt are their edges, how interfering their angles, how awkward, and impracticable in what they attempt to do, or we try to do with them. Do not let us be stopt by that spinning jenny, or that steam engine, or that balloon, — these are all *things*, in no sense are they *ideas*, — they contribute in sooth to man's comfort, or gratify his curiosity, but how little do they minister to his moral or to his intellect? They have some relations it is granted to his physical state, not nature, but how little, how nothing to his highest, his moral being. With the universe how different in all thsee regards. This addresses itself in its parts, and in its oneness, to all eyes and to all hearts. We look on and admire and love all; but no jealousy comes over us, no discontent. The everlasting ocean, whether of water, of air, of light, is full of joy to us, and in its brightness and beauty seems to partake of that moral state to which it ministers, and which it does so much to produce.

This sentiment of perfect satisfaction, to use such a

word, and this absence of all feeling of jealousy, however useful, beautiful, or vast may be the objects seen and heard by us, is deserving notice here. We do not desire to invent a better atmosphere, a brighter sun, to fabricate a more exquisite flower, or to put together, and paint a more beautiful bird. How salutary is such an influence, when felt in its power, for a being who surrounds himself, or is surrounded by what fills him with discontent; which ministers to a poor jealousy; and all of which when surpassed by him only makes him more proud. The lesson of the universe to man is on every side, *humility*. It comes to him alike from the vast and minute. Everything teaches, and presses it upon him, and without obtruding its moral, asks of him only this, be humble.

There is another aspect in which the universe should always be viewed, and that is its *truth*. Its truth is declared to us by all its manifestations. It is so to speak never at fault, and never deceives us. Go into the darkest cavern, let it be never so deep, — never so vast, — pierce its deep thick walls, and let the opening be never so small that we have made, and what a flood of light pours in. Yes, this winged messenger has come on his errand from millions of miles without a turn, or a false step in all his long way, and beams amidst the thick darkness as brightly as with its unnumbered comrades in the upper and outer air. So is it with water, so it is with the subtle atmosphere, — so is it with the universe. This truth, truth to itself, and to everything which makes itself, is a quality which while it distinguishes all the works of the universe, it was said is a matter for man to think over, to study, to find new illustrations of, in every day and hour of his being. What is the study of natural history but a study of truth? Not an external truth, so to speak, only or chiefly, but a quality, I had almost said a spiritual quality, which belongs to the works of God, and by which we, man, are related to them, and they to us. The study of truth is a good study. What than it, is there which promises so much for man's happiness here and forever as this study? Do you think of gathering wealth around you? how false is this, and how false has it been to man. Is it human learning, — what other minds have done, and other men thought and said, — is here the sure path to

truth? — is it place, and a poor power, — a power over a man, or a nation? — is this the object of desire and is it this we study, — alas! truth lies not in its way — and the mind that obtains all that lies in it, may be as broken, as powerless, as untrue, as all that it is foolish enough to think it controls. All these things will be sought, — men will be buried in gold, overlaid with impracticable riches, live in the untruth and love it, with a whole universe of good, of truth, of beauty around them, and go to their graves, and wake to the spiritual — how, it is not given us to know. And so will it be with learning, and with power. But can it be that there will never be a revelation to us of the whole truth of nature? Will not the time come when the silence of nature will be heard? How full, how true is its language forever, — it will be heard. There is another remark in this connexion that is relative and important. We may not see the whole universe. Our sight may be feeble, and a very little of nature may be made known to us. But the little here is as true as the whole. He who has studied a single blade of grass, — loved the humblest flower, or had his heart visited and filled with happy thoughts by any portion of God's universe, has known the truth, — he has in that small joy though it may be, a treasure which will be ministered to and increased by every new revelation of beauty, by every kindred joy he may know. It is this character in the external, of the universe, this spirit of internal life, and endless growth, this truth, which relates the external to man; and leads him out to it for that which he most longs for, permanent sources, true means of his felicity.

Let me allude to another circumstance in our subject which still further commends it to our regard. The universe is all energy, but in its vastest as well as its minutest operations it is noiseless. We get from all that is presented to us in nature the doctrine that the highest efficiency is not incompatible with the most perfect noiselessness. Changes, immense in their amount, — effects, the detail of which we could neither follow, nor understand; so infinite is the number, and so subtle is the agency, — all, and much more than all this, is constantly presented to us, but so unobtrusively, with such unbroken tranquility, that it requires often an effort of mind for it to be directed to it, and a still

stronger one to fix on it the whole attention. Such is the quiet, the repose of nature in the very midst and pressure of an unimaginable efficiency. And now what is this most like when compared with human effort? Is it not most like to thought, the act of thinking, especially when this act is manifested in the work of an author. In the succession of thought, the development of principles, the machinery and action in the epic, whether physical, moral or intellectual, or all these, — is there not in all this an energy, a productiveness, akin to what is exerted in nature, and characterised by the same unobtrusive repose? A work of art, a picture in the highest range of the art, gives us this notion perhaps still more vividly. We look at such a work with somewhat of that joyful content, — internal peace,— true unalloyed pleasure, which the beautiful in the universe produces — we are in correspondence, — in harmony,— with what? — not with the mere oil, the paint, the canvass before us. Oh no. With much more and higher than all these; we are in sympathy, in feeling, with the mind, the spirit which caused all this beauty, which painted this picture, and that spirit has been a creator, and we are looking at its exquisite creation. How true is the doctrine of that consummate philosopher, or knower of the human soul, Coleridge, which teaches that the cause, the spring of all we see and love in nature and art is in the spiritual, — something more and other than the mere arrangements of matter upon the surface of which we only look, something within everything, and without everything, which pursues its sublime and noiseless labors, unperceived by us, or only perceived when our spirits hold communion with it, — become, I ought to have said, one with it.

How grateful is this lesson of tranquillity to man. How much does he need it. We live in a state of unrest. We are pulling down and building up to the extent of our power, everything placed within our reach. The ancient and venerable of human institutions, — the external in art, or in nature, — whatever has been or is, is not passing away indeed, but assuming new forms, — the changes incident to all and everything, and which are constantly in progress, silent progress, are attempted to be hastened by the alterations and substitutions of what we hope to find better, and which something whispers to us too audibly to be

unheard, will be better. Wealth is the power which one, or many exert, and thought is the instrument with others; which however it may be, physical considerations are the ends of much of our activity, and noise, tumult and unrest attend the whole operation. Now is it not good for man in such an age, to have before him daily and hourly, what may teach him the salutary truth that noise and universal disquiet are not necessary for the utmost efficiency of a moral nature, — that he has higher wants, than physical ones, that there are sources of happiness around him, and close to him, truer and better than what he is laboring after?*

I have alluded to the vast, and to the numberless in nature. It may be asked — with so much vastness, — with such unnumbered objects, how can the universe be made an object of study, of knowledge? This is a pertinent question. There have been men who have been filled with the universe, with whom nature has been as a beloved child, or an honored, beloved mother, whose will concerning man and his soul, has been as a law of love, and which they have bowed to with an unutterable reverence. Such a naturalist is Wordsworth. I do not say that he has not most faithfully studied the universe, — I do not say that he has not found more truth in it than all the professed naturalists in the world. To such a mind the outward world is a vast volume. Its pages, never to be exhausted, are records of relations, not barely things, new in every one of their turnings, and true whenever turned. To such a mind, vastness, and number, and variety, produce no confusion, for its own nature harmonizes with, and reaches to, all these qualities of the external. Such a man may be said truly to apprehend nature. He may never dream of explaining what he sees, any more than he would attempt to communicate an intellectual state, or give to another a portion of his own mind. And explanation here is not needed. Every human mind may so apprehend the universe. It may be not equally, but in whatever degree it will be alike true, and alike a whole.

But aside from this apprehension of harmony, — this

* We are told that in building the temple of Jerusalem that it was commanded that the sound of the axe and the hammer should not be heard; as if in such a work the silence which attends the operations of nature should brood over and sanctify the labors of man.

knowledge of the universe in its truth, in its moral aspects, and which every man should strive for, and for the attaining of which, nothing but a sincere love of truth is necessary ; — I say aside and independent of this study, there is another, which continues to be emphatically called the study of Natural History ; that, viz., which is occupied about the individuals themselves, and the relations of difference which subsist among them. To one uninformed in this matter such knowledge might seem of all others the most difficult to arrive at. The wisest of men was distinguished, among other things, by his knowledge in one department of this study ; for it is said, he knew every plant from the cypress to the hyssop of the wall. But modern labors have made this study most easy. Classification, the philosophy, as well as the nomenclature of all natural science, is so perfect, that confusion has ceased in every department, and we place things together as truly, and as easily, however separated by accidental distance, or however rare, and hitherto unknown, as we arrange what we are most intimately acquainted with. We can raise a gigantic fabric, from the smallest fragment of a bone, it may be of an extinct species — learn all its habits, — its moral, so to speak, and its physical history, and all this as easily as we can put together a human skeleton, and tell of the character and habits of the human animal to which it belonged.

And why do we never fail ? Where is the secret of all this certainty, where there seems so little to guide us? Why do we take on trust, declarations which come from something like human testimony ? It is mainly because of its little resemblance to this testimony in the common use of the word. It is because of the unchanged and unchangeable truth of the universe. This character belongs to its parts, its minutest portions, as well as to its vastest. Its individual things are true, as well as the whole they make ; the smallest grain of sand, the smallest ray of light, as is the whole universe. This study of Natural History, then, distinguished on all sides as it is from that to which I first alluded, has vast uses. It accustoms the mind to the contemplation and minute investigation of the true ; it does present objects to the mind, of more real worth than are many human pursuits, which, unhappily, are more prized.

But what especially commends this study, is the undoubted fact, that it may be pursued by everybody; and, so far from interfering with any other, it will be the very best preparation for all.

To enable men to pursue this study, vast collections have been made, and every day adds to these treasures. No expense has been spared for the preservation of these collections; and states have vied with each other, and individuals with whole nations to increase these stores. Our own country, and this city have entered into these labors, and with a zeal which nothing can subdue.

But why have these collections been made? Why so much of time, talent and money expended? What is the whole value of such possessions? The answers to these questions may be gathered from what has already been said. But indulge me while I speak more at length of the use of Natural History, as presented to us in such collections.

We certainly have not made these collections for themselves alone. We do not make these careful arrangements, that what we have got may be better to themselves in any sense of the word. The mineral would have rested as well in its native earth, and the shell in "the deep bosom of the ocean buried"; the remains of the ancient and the extinct, of the modern and existing species, would have been as secure without this human care as with it. The decay, or rather change, incident to all things on earth, or in air, would, to all these objects of our deep concern, have been alike unnoticed and unknown.

We look to good in them, then, mainly from their relations — their relations to all other things, and especially to ourselves. It is, however, to ourselves chiefest, that they have most value. They are related alike to the intellect and the affections; they, with all the external world, are a revealed force; they are manifestations of a power within and around them, which is felt by us to be like to that power within ourselves which gives to us efficiency; the force-principle, if I may so speak, in virtue of which, we do alike the will of God, and carry into effect every purpose, accomplish every design. Is there any other way by which the external world can do man good? Is it beauty that attracts us, — and can it do so, but by a power or state within us, with which it is in perfect harmony? Is it in

the external only, or with forms, that we have to do? If so, how is that which is without form, so to speak, the unlimited and illimitable spirit, so readily brought to sympathise with that external; to gain nutriment from it — to feel deeply conscious that in the enjoyment of the beautiful, its capacity of farther enjoyment has been revealed to it; and, in this conviction, to find a new and stronger motive to go farther than the actual, that which it has already acquired, into new regions of nature, to gather there new and larger supplies for the mind's wants, and this in endless progression. There is nothing mysterious or unintelligible in this notion of the relations of the external with ourselves, of the inherent power in them, in virtue of which, they are just what they are, with that within us which constitutes ourselves. At least the mystery is no greater, than our own nature, and he who rejects a great truth, because it involves the condition of faith before it can be received, has but a narrow field of truth before him. He has little more to ask than wherewithal he shall be fed, clothed and sheltered, and how he may in the easiest mode satisfy these conditions of his comfortable being.

These collections are made, then, as means; in no sense as ends. An end, let it be what and where it may, is the sure stop to farther effort in its own particular direction. It is the death and the grave of progress. It belongs to nothing else, and, philosophically as well as morally, it is a state that never can be. To us the intimate connexions and reciprocal action of all things, on each other may not be obvious, or they may never be dreamed of. But it is no less true, that everything in nature, the most minute with the vastest, is active, is exerting energy, is operating within itself, and upon everything beyond itself. It is never truly the same, never at rest. It never presents to us an end, and if we find one, it is because we have denied to ourselves the perception of progress, shut our eyes to a ceaseless energy, in a scene in which everything, by a universal law is active and progressive.

How deep is the interest, then, in nature, and in its constant study. How does it come to us with revelations of beauty and of good, in all and every of its manifestations. How does it speak of the internal power, of which it is the external, the visible representation. How great becomes to

us the value of everything, no matter how common, when this, its true character, is felt and acknowledged by us. We no longer wonder at the surpassing zeal with which men have entered into these studies. We see them panting on the line, and follow them in their progress of pain and privation to the farthest pole. We find them everywhere cheerful, elevated, constant, going on by that internal power, which without a figure, when pure and free, removes mountains. These men are the truest spiritualists, for without the enduring perception of the exact harmony between themselves and the whole of nature, they must have failed; but in the clearness of their internal light, they have never attempted the impossible, and therefore has it been that they have come back again from their long exile from man, and brought with them the proofs of a power within and without them, which otherwise would in its whole amount have never been known. The intellectual and spiritual relations of the external, then, are those things for which we should love and truly prize nature and its studies. They are the best nutriment for the mind, and for the affections. When seen in their truth, these studies never produce pride, and for benevolence, they are the best ministers. We feel always and ever, that such studies belong to everybody, in the great sense of universal community. The naturalist, who writes in the true inspiration of nature, does it for the whole human family. He cannot have pride for the success of his labors, for these labors never encourage selfishness. His collections, made as they as they often are, with the extreme of self-sacrifice, are felt by him to belong to everybody. He throws them at once into the common stock, and, as in the apostolic times, there is here, at least, a community of goods. The lives of distinguished naturalists, are abundant proof of all this. They discover to us the greatest simplicity, blended with a corresponding mildness, gentleness of disposition. Their own success is grateful to them because of their objects, not on account of themselves. They are hence always delighted with the success of others, and envy, malice, and uncharitableness, have no place with them.

What is thus true of the devoted, belongs in its measure to all cultivators of natural science. They may all read "sermons in stones, books in the running brooks, and good

in everything." They may all find solace here, for the perturbation, and the discomfort which belongs to so much of their common toil. The mind will be stored with good, and knowledge, and the affections raised and purified. I have spoken of the relations of the external world to the moral nature, and of the uses of Natural History, as discovered to us by those who have and do devote themselves to its study. But these uses should not be confined in their operation to a few, — to any particular class in a community. The means of this study should be accessible to all, to every man, woman and child, everywhere, more especially should this be the case, wherever collections are made. The whole benefit of such collections should be within the easy reach of the whole community.

There are classes of men everywhere, which, from their occupations and condition, are excluded from all, or the most that is done by other, and so considered, the more favored classes, and absolutely knew but little more of the objects of their interest, than the outside of the houses which they may build for their accommodation, or the clothes they may make for them to wear. Of the great objects of principal and personal interest of those who devote some or much of their time to study, and of those who devote wealth for accumulating around them the means of a various learning, they absolutely know nothing. Hence the height and depth of that wall of partition which separates the classes of men, and hence that want of true sympathy between them, the exercise of which, is so sure to make happier and better all who cherish it.

This state of things is peculiar to America and England. Almost everywhere else, and in all periods of the history of other nations, a common property, in its important and most useful sense, alike among the rich and the poor, the learned and the unlearned, has been, and is held, in the science, the literature, and the arts of the times. The philosophers of ancient Greece, discoursed of philosophy in public. In the shop of a mechanic, Socrates could find a willing and intelligent auditory, as he taught his divine science. In modern times, in Italy and France, for instance, the richest stores of art, natural history, &c., are open to the enjoyment and to the making better of all. I have been told, with what truth I cannot vouch, that when the

Italian peasantry come up to Rome at the seasons of the high festivals of their church, they may be seen of all ranks, and in all costumes, now sauntering among the ruins of the eternal city, and now gazing with reverence and pleasure at the immortal in art, the wonderful and beautiful of nature in the museum or the Vatican. They go to all that may be seen with the freedom and pleasure, that a mind fitted to enjoy the good and the beautiful always bestows. Much of all this is true of France. The Louvre and the Garden of Plants with all they contain, are thus open and free. You are not there, as in England, met with a dun at the entrance place to the curious or the venerable, whether the object of your interest be the property of the public or the individual.

And now what is the effect on the national character of these countries, viz., Italy and France? I mean in regard to the things of which I have spoken. It discovers itself in the interest which all from the highest to the lowest take, in the preservation of these great works of nature and art. There, statuary is safe from mutilation, and the most delicate specimens of Natural History, are looked on and admired without being rudely handled and broken. I have nothing to say of the character of these nations in other regards. However debased, profligate, and sensual this may be, we have abundant causes for all in the superstition, the ignorance, and moral blindness in which it is the supposed policy of the governments to keep them. I speak of one use of the mind, only, its apprehension, and love of beauty, and freedom here displays itself in the fulness and depth of that love.

How is it with us in all this, and how stands England in regard to it? A very different state of feeling and practice answers the question. We must lock up the rare and the beautiful, or they may very soon change their forms or their places. They are not valued for those things only on account of which they can only have value, their actual state. Something must be learnt about them which they do not and cannot reveal. I once heard a distinguished professor of anatomy begin a lecture which required many, and very nice preparations for its illustration, by saying that a learned foreign traveller to America had said that our national characteristic was a desire to know the strength of

things, and he told the class that they might take his honest word for it that his specimens were very brittle, and earnestly besought them not to try their strength.

Why is this? It is not only because there is a want of current taste amongst us, a perception and enjoyment of the beautiful in nature and art. But because this taste is not wide nor deep, nor sufficiently developed and ministered to. It is soon satisfied, and then the senses, especially the touch, put in their claim for some portion of the gratification. Taste is not wanting. Those who went much to the earliest Atheneum exhibitions of pictures here must recollect to have seen many people there from a class not ordinarily found in similar places of resort. They must have met them there with pleasure. They saw how many came, how long they staid, and though the characteristic silence of the class, their natural unwillingness to express what they feel, even in their countenances, was apparent, still it was obvious they were pleased. They were in the presence of treasures of art, and they showed they were not indifferent to the beauty and sublimity which were revealed.

Communities may be benefitted in the same way by collections in natural history. It is their true interest to render such collections as really public as they can possibly be made. They should bestow on societies formed for this study their more liberal patronage, and by this patronage make their collections the property of the whole public. In this way they multiply the means of innocent, and truly elevating gratification. They impart knowledge, one of the fundamental principles of which, as we have seen, is truth, and the invigorating influence of this principle comes at length to be deeply felt and acknowledged by all. The members of societies so patronized should feel the claims of the government and of the people which are established in this way, and should answer them by the most liberal bestowment of their time and their talents in communicating knowledge. They should throw open their collections, and be statedly ready to communicate all useful knowledge to all who seek after it. Let us admit every body to the treasures that are made, that they may acquire moral, intellectual, incorruptible wealth from these its true sources, — that they may be awakened to the love and veneration of

the beautiful and the true, — that here the mind may rest from its unquiet and its unsatisfying labors, and a more healthy tone be imparted to the moral state of communities.

Aside from the benefits which a community may derive from free access to such collections, there is a consideration which deserves notice, and this is that societies themselves, their members, will always derive advantage from the same thing. The good and the labor a man does for others always return to his own bosom. He has a high motive for continued effort in the midst of many and interested witnesses. How can progress be for a moment checked when it is thus helped on, because it is good that it should go on to all in any way concerned.

In conclusion, and as an inference from all that has been said, however imperfectly this may have been done, let me remark, that opportunities for the development and increase of the perception and enjoyment of the truth of nature, in the vast, and the minute, the beautiful and the sublime everywhere should be freely offered to all. There is one class which has peculiar claims, and I need make no apology for presenting and urging these on this occasion and before such an audience. This class is the young. The freshness, the simplicity, the susceptibleness, and let me add the moral purity and freedom of youth, singularly fit it for the highest and best ministry of nature. In the city, opportunities for this are not large. They must be found in collections of natural history, and especially in the dispositions of those who make, own, and understand them, to communicate much of what such collections can teach. In the country, opportunities exist and present themselves everywhere. They are to be found in the succession of the seasons, made more striking by the occupations, as well as changes, constantly taking place, — in the glorious and unobstructed firmament, — in the stars, the poetry of heaven, — in the forest, that quiet and kindly brotherhood of trees, — in the silence, the order, the dignity, so to speak, which everywhere prevails. Everything in short is abroad, and at hand in the country to minister to the development and the growth, of the moral nature. This Institute is designed to promote education. I understand by this word the revelation to the individual of his moral and intellectual nature. The work of education is not half done, its purpose not half accomplished

it rest in the cultivation of a few of the mind's powers. Let it be instrumental in making the great revelation which is its sacred office. Let the young know and feel that whenever they think, and whenever they act, they do both and everything by the use of the moral and intellectual nature within them; and above all that the whole universe was called into being to reveal, and harmonize with, the spiritual in man, as well as to sustain his physical being, How mysterious seems and is this revelation of the mind, the spiritual. What power does the consciousness of such possessions bring with it! How much will education have accomplished when this shall be its consummation. My purpose has been to show how far the study, the knowledge and especially the love of nature, the love of its truth, may lead to it.

LECTURE XIII.

ON

SCHOOLS OF THE ARTS.

BY W. JOHNSON.

SCHOOLS OF THE ARTS.

Among numerous causes which contribute to the welfare of our species, considered in the aggregate, few can be mentioned more deeply interesting, than the productive industry of nations.

While war was the chief occupation, and rapine the frequent amusement of those who boasted themselves the chiefs of mankind, it can hardly be considered surprising that the industrious, of all classes, should be little regarded, or if heeded at all should be mainly employed as the servile ministers to pride, avarice, lust or ambition.

It was not until the course of events had in some measure opened the eyes of mankind to the folly of attributing to martial exploits all the glory which human beings can possibly attain, to the glowing absurdity of investing the mere soldier of fortune with supreme control over the lives and the destinies of his fellow beings, and to the monstrous injustice of placing those who essentially support and adorn society, in a degraded rank with respect to the other classes of their fellow men; — it was not until these truths had gained some ascendency over the prejudices of the world, that it began to be a matter of grave deliberation, how the interests of the industrious classes could be effectually served; — how the tiller of the soil, the tenant of the workshop, and the traverser of the ocean, could be secured, each in the possession of those fruits of his labors, which, all confessed, were most richly merited.

It is true that long before any such estimate of the value of industry had been distinctly avowed, and long before the science of political economy had assumed a rank

among her sisters, there was an abundance of legislative enactments, or of arbitrary edicts, touching the industrious callings. But these were commonly designed to promote the temporary aims of governments, and would never have been enacted for the mere purpose of advancing the happiness of the artizan as an important member of the body politic.

Nor would the convenience, the interest, or the wishes, of a great majority of a nation have proved an adequate motive to induce the rulers of past generations to encourage the labors of industry.

The question with them was, how can the sinews of war, and the means of regal aggrandizement be most plausibly and with the least resistance, extracted from the hands of industry and thrust into the royal coffers?

Each monarch, and each of his ministers, answered the question according to the dictates of his own ingenuity, subtilty, wants or fears; and hence the diversity of schemes and measures for raising revenue or for securing adherents among the *useful* classes; — *useful* according to the political use which could be made of them. The artizan was accordingly subjected to perpetual fluctuations in the condition and circumstances of his life; — today, courted, flattered and patronized, — tomorrow, neglected, contemned and oppressed with exactions. Now, invited to quit the land of his nativity in order to enjoy more of the sunshine of royal favor in a foreign realm — then by the operation of tyrannical edicts compelled to abandon his home and seek an asylum among strangers, to create perchance after years of privation, a new demand for the products of his skill.

But these things have given place within the last century to a state of affairs far more propitious to the general interests of society, more grateful to the feelings of the industrious, and more strictly in accordance with the natural sense of justice than any which had preceded.

Wherever civilization prevails, — wherever the popular mind has freed itself from the bonds of prejudice, there we shall find the importance and the activity of the arts daily increasing.

Checked, perhaps, and occasionally paralyzed by the ignorance of those who affect to be their guardians or by

the obstinacy of those who refuse their just claims to respect, still their vigor is unabated — their march firm and ever onward.

Divided and distracted on other questions, — pouring out, perchance, anathemas on each other's political or religious opinions, — men still very generally agree to adopt and to continue the use of all the substantial physical conveniences of which science, art and fortune will enable each to avail himself. And we need not go far to search for the cause of this unanimity. Every individual has the same reason for it, and he can state his reason in five words, — "*I prefer comfort to discomfort.*"

But what evidence have we, that the prevalent activity in the arts has really improved the human condition?

To furnish a perfectly unexceptionable reply to this inquiry it would be necessary to enter into a detailed comparison of the circumstances under which various classes of society have in different ages been found existing; to show how, they are now relatively above the condition of their ancestors and how many of the superior incidents of their present state are due to the modern advancements in useful arts. We may venture to predict, that such an investigation would end in a conviction, that the private citizen, possessing a tolerable competency in our day, has at his command infinitely more of the truly good things of life, than could possibly have been procured by the nobles and dignitaries of other days.

Take into view the food, the clothing, the habitations of men; the healthiness, the longevity, the intelligence of whole communities; witness the unfrequency in our times of famines and their direful consequences; the improvement, even in old and long cultivated countries, in the productiveness of those very soils which once yielded but a scanty pittance; the facilities of transportation, which enhance immeasurably the value of every production of art and labor, and the multitude of positive pleasures, before unknown to the human race, which are now added to the value of existence by the conquests of intellect over material things. Bring into the account, the intimate connexion between improvement in the useful arts, and every other kind of advancement in society, and add, if you please, the fact (of which I will not detain you with the proof,) that

the reign of the useful arts is the reign of common sense, and further, that the freedom and encouragement enjoyed by these arts, is, in every nation, the measure or exponent of that nation's freedom in every other particular. It is not meant to assert that the most absolute and the most arbitrary despot may not occasionally offer what he may call encouragement to the useful arts. But then it is merely the deceitful lure of patronage, a thing which, when coming from such a quarter, is found to insult as often as it protects the object of its care. This is not an occasion for tracing minutely the line of distinction between the ancient and the modern policy for encouraging the arts, or promoting inventive genius. Suffice it to say, that among the means of effecting these ends, due solely to modern times, is the plan of founding institutions expressly intended for instruction in practical science. You need not be informed that the institutions of learning existing previous to the time of establishing the modern schools of art, whether they professed to convey instruction to the young or to exercise the talents of the mature in age, were far remote from that practical usefulness which the state of society demanded. Not only had their pursuits no direct connexion with the useful arts, but those who were formed by their studies and discipline generally, regarded all contact with artizans and their vocations, as a species of contamination, most devoutly to be shunned. To be suspected of a design to turn one's knowledge of abstract or of physical science to practical account, was deemed next to the sordid meanness of the felon or the traitor;—and many a senseless sneer has been uttered against those who by word or action manifested that they preferred a fund of useful knowledge to the vaunted discipline of scholastic logic and casuistical or metaphysical learning. This state of things could not, however, be perpetual; the increasing lights which science, imperfectly applied, had shed upon the condition of social life, prepared the way for the more perfect philosophical day. When the darkness and oppression of the middle ages had past, and men had begun to return to sound reason, after the senseless and protracted wars of the crusades, they felt in all its atrocity the cruelty of that fanaticism which had sacrificed so many millions of human beings, and entailed misery on so many additional

millions, in a cause, in which the great mass of society had no actual or conceivable interest.

Again, after that peculiar organization of society, which grew out of the crusades, — I mean the feudal system, — had for a few hundred years exercised its tyrannical influence on the lives and fortunes of mankind, they began to perceive that human happiness was not the end and aim of their toils, their prowess, and their sufferings. They felt that pride of soul and arrogant pretension, were allowed to reap the fruit of honest industry; while the true benefactors of society, were commonly ground to the dust, by all the devices which selfishness and despotism could invent. Since the eyes of civilized nations have thus, within the last half century, been opened to the true distinction of merit, there has been less apparent disposition to cultivate national antipathies and to promote wars of conquest. This age has been distinguished by a pacific spirit, and, of course, by the cultivation of those arts which render the state of peace glorious and happy.

In like manner, when it became apparent, from the developements of philosophy, that the beneficent provisions of nature for the comfort and well being of man, were but partially understood and appreciated, — when it was felt that they who toiled in the useful arts, were in no degree valued or compensated according to the intrinsic importance of their services to mankind, — when men became alive to the fact, that the soldier of fortune, though perhaps a worthless man, was often extolled, caressed, and deified, while the most powerful intellect, the most pure morality, the most devoted patriotism, the most admirable skill and patient industry, were allowed to languish in obscurity, — they naturally sought the means of correcting to some extent this glaring injustice in the allotments of society. From this consideration and from a laudable zeal to build up the character of their age and nation on a more enduring basis, than had hitherto been laid, the friends of human happiness, devised the plan of diffusive instruction, and mutual co-operation in the enlargement of intellectual resources, among the industrious classes of society.

To perceive the important bearing of a union of efforts thus directed, we may refer to the analogous but more extensive operation of learned men to promote the cultivation

of science. The difference will be, that while schools of art are of limited extent, and are local in their nature, the scientific association is capable of embracing whole nations, or entire continents.

The cultivators of science, seem to have arrived at the conclusion, that the ancient organization of societies, can no longer carry forward the glorious ensigns of their cause. Personal prejudices and predilections are not found to be fit counterpoises to talent and moral worth. Those who have no philosophical importance are not now believed to be the best judges of scientific merit; those who, in the character of parasites, clung closest to *men*, are not in these days deemed the most respectable orders of creation; and the high grounds of science are not thought to be the most suitable arenas, into which pigmies should be brought to exhibit their puny dexterity. Men who value knowledge aright, cannot consent that her resources should be wasted, or her honors monopolized, by the weak who cannot, or by the indolent who will not, put forth an arm to sustain her character.

They are accordingly forming, or rather executing larger, more liberal, and, we may add, more republican plans of promoting the interests of truth.

In Germany, Great Britain, and more recently, in France, voluntary associations have annually convened, bearing to science the same relation, which this Institute bears to education, to deliberate on the condition and prospects of philosophy, and to devise means for its more effectual and systematic cultivation. A natural result of these united labors, is a clearer comprehension of the whole ground of scientific inquiry, frequent luminous surveys of its distinct fields, a facility of collecting the valuable results of all current investigations, and the exposition of points towards which observation and experiment still require to be directed, or to which mathematical analysis may be profitably applied. An incidental result of such extended associations, is the division of labor which it introduces into the operations of the active experimenters, the *workingmen* of science. The efforts of many a mind have been paralyzed by the fact that no kindred spirits were at hand to cheer it onward amid toilsome efforts in its peculiar province, to rejoice in its success, or sympathize in its dis-

appointments. The peculiar nature of its pursuits did not harmonize with the prevalent habits of those in its immediate neighborhood, and it was compelled either to forego the advantage of a social feeling, or to fall into pursuits uncongenial to its nature.

But since a general understanding among the cultivators of the same branch or subdivision of science has been established, the most remote and solitary toils of every votary will find their appropriate stimulus, in the consciousness that a point of union can soon be found, to which the acquisition made, may at once be carried, with the certainty of being greeted with honor and reward. And even if the narrow and grovelling spirit of envy should seek to excite local, personal jealousies against the man of true merit; if petty meanness strive to wrest from the deserving the credit of their own labors, or to throw doubt and distrust around the lights of truth and justice, still will the noble efforts of genius be unremitted; still will the certainty of a tribunal superior to the influences of detraction, impel it to useful labor, and secure to mankind the results of its exertions. So, too, do schools and associations for promoting the arts, afford centres of action, towards which the ingenuity of the artizan may direct its energy and find a reciprocation of sentiments, or a communication of light for the guidance of its efforts. We may indeed regard these two contemporary forms of society, the one for advancing general science and the other for promoting the arts which depend upon its principles, to be most happily conjoined for mutual benefit.

So intimate is the connexion between the improvement in arts and the cultivation of physical science, that we shall in many cases find it impossible to separate the consideration of an art from that of the science of which it may have been either the offspring or the parent. In admitting, however, that science has often owed its very birth to the arts, we mean, of course, nothing more than that the latter have discovered by practice, particular truths, which the former has afterwards, by direct experiment, by analysis, and by general reasoning, converted into comprehensive laws to regulate future practice. The truth seems to be, that art has in such cases obeyed laws of nature, before science had discovered or announced their existence; but, to convert this fact into an argument against the utility of study-

ing the sciences, is, in reality, no less than to assert that it were better to owe all our principles of action to accidental discoveries, rather than to take them ready formed from the hands of philosophy.

While the wants of society are few in number, and the habits of men fixed, the means of gratifying the former and of sustaining the latter, are alike simple. In this state of things, the provision of any peculiar instruction, adapted to qualify particular individuals or classes for the prosecution of refinements in art, would be doubtless looked upon as chimerical. The establishment of a school for shepherds, an academy for fishermen, or an institute for hunters, would be little less than ridiculous; and were all society in this primitive state, or were there any, the remotest, probability that such would soon be its condition, we should think the time required to compose a discourse on such a theme, very unprofitably employed. Laying aside, however, every idea that the dreams of those social reformers, who found their expectations on a supposed retrograde movement in human affairs, we will assume the actual and probable condition of society, as the basis of our observations, and will endeavor to demonstrate the necessity for schools of the arts, — we will next ask your attention to the history of those establishments which have been erected for this purpose, — and endeavor to delineate their character, objects and effects.

That schools appropriated to the *arts*, (by which we intend at present to designate the *useful* arts,) those which depend on a knowledge and application of science, are *necessary*, will be abundantly evident when we consider how intimately the arts in question are interwoven with the great plans of social organization, and how closely the very well-being of society is allied to the successful prosecution of those arts to which science is peculiarly applicable. If, indeed, all the arts were simple handicrafts, we might send those who aspired to eminence in any one of them, to the workshop of the artizan, and bid them glean from the routine of manual labor, all the skill which their sanguine wishes may have prompted them to expect. And, if in the course of events, the art which had been learned were never destined to undergo a change, the trade acquired would be a permanent acquisition, liable only to the vicissitudes which affect all the great interests of mankind. But is this

a true picture of the useful arts? Is there any important department of them in which, to insure success, some degree of general science is not at this day demanded?

Is it true, that no progress is made, no new facilities acquired, which all, who would successfully prosecute their labors, must adopt, or else be content to see others outstripping them in the extent and profits of their industry? Is it true that the possession of principles of science has nothing to do with this self-adaptation to new and varying circumstances? Or is it not, on the contrary, *undeniably* true, that he only can be pronounced certainly secure of his gains, who not only has skill in his *hand*, but the seeds of other forms of skill in his *head!* But personal thrift seldom needs more than its own stimulants, and this is the lowest motive which should impel us to encourage the dissemination of those sciences which belong to the useful arts. In the desire to establish the full dominion of man over the physical creation, to place the citizens of our country in possession of all the blessings which nature has scattered around them, to overcome the natural obstacles which impede the free intercourse of the different parts of our extended country, to make known the treasures of the forest, the field, the river and the ocean, — to bring from the deep caverns of the mine, the wealth of our exhaustless mineral stores, and the no less gratifying facts of geological science, — these, become in the mind of the patriot and the philanthropist, motives of higher and nobler energy. But laying even these inducements for a moment out of the question, let us contemplate the case as between ourselves and other nations, not in a commercial, but a domestic point of view. Our admirable constitution, in its liberal dispensation of the blessings of freedom, and of free government, has allowed full liberty to foreigners of every name to prosecute among us their several plans of industry and of profit. The natural riches of our country are fully understood abroad; and among the nations of Europe, schools of art have been so long and so effectually applied to the purposes of individual and national improvement, that the success of well instructed artizans and directors of works, emigrating to this country is no longer a matter of doubt. *They* will, therefore, prepare if *we* do not, to take advantage of the bounty of nature; and when we find for-

eigners alone, with foreign capital, and foreign labor, in effect monopolizing the mines, the public improvements, nay, the very highways and water courses of our country, we may thank our own supineness for the deprivation which we shall suffer. To prove that this view of the case is not fanciful, let us cast a glance at the operations undertaken on our own soil. We shall find not a few of our gold, iron, and coal mines, and divers extensive manufacturing establishments, directed and controlled, if not entirely owned by foreigners. This is said with no desire to create or awaken an undue jealousy towards those enterprising individuals, who have sought our shores, with the purpose of reaping a share in that harvest of good which is spread out before the eye of intelligence and industry. We would use the fact as a motive for self-defence against the future degradation of native talent, and the entire appropriation by other than American citizens, of the richest fruits of enterprise. And how shall this self-defence be effected? Certainly, by no other means than those of fair and honorable competition, by well instructed artizans and men of practical science. And who does not know that such men are to be formed only by a peculiar course of discipline and instruction, and only with certainty, in *places* of instruction adapted to such purposes. That other places of education do not, except incidentally, effect the object, is not at all surprising, when we consider that they were mainly intended for other purposes, — for purposes which they are generally believed to fulfil. It is no reproach to a school of medicine, that it does not form lawyers, and perhaps none to a school of theology that it seldom or never sends forth good statesmen. Neither would we charge it as a dereliction of duty upon a "school of the prophets," whether legal, theological, medical, or political, that it only by a rare combination of accidents, becomes the foster parent of a thorough mechanist, a skilful engineer, a successful miner, a good manufacturing chemist, a discriminating assayer, an able architect, a profound metallurgist, or even a productive working-man in science. But with all these useful classes, the establishments of practical science in Europe, will supply our country if she do not supply herself. And the question is only in what manner, and by what means and appliances, shall the objects of a domestic supply be effected?

But we have other and urgent reasons, why institutions of the nature which we have indicated, ought to be established and fostered in our republic. And granting that even the guarantee of national independence, did not require that the useful arts should be fostered and protected among us, (a point which we are not now going to discuss), is there nothing in our feelings, as men and citizens, which should impel us to wish for their continued success? Is there nothing, for example, of mortified pride, in the fact, that on the very thoroughfares of our internal commerce, in their latest, most approved form, nearly the whole superior structure, is the product of foreign art? Are we not chagrined at the fact, that having gone to foreign lands to borrow capital, we are compelled to send it back to foreign artizans to procure the very materials over which the merchandize is to be transported, that must repay the debts we have contracted; and that these materials are for hundreds of miles in extent laid upon the surface over beds of the same ore of unsurpassed richness, accompanied by all the means required for their developement and preparation, and only lying unheeded through the want of skill and enterprise to bring them to a useful form; and must we be compelled to witness the moving agents, too, wrought by the hands of strangers, and inferior to what might be produced among ourselves, vaporing away over our meek dependence, bearing along the gorgeous trains, and belching forth their scorn at our want of self-respect, and of patriotic pride? Such things are in a thousand forms displaying themselves before us, if we will but open our eyes to their existence, and not wink in collusion at the national discredit which they imply.

Our remarks thus far, have been confined to the effect of schools of art, upon the arts themselves. As to their effect upon the artizans in elevating their character, preparing them for the successful prosecution not only of their respective callings but also of all the duties of citizens, we cannot for a moment entertain a doubt. Awaken and employ and strengthen one practical talent, and you have done more towards making a good citizen than if you had, without producing this result, stored his mind or his *imagination* with all the lore of a hundred ages. A school of arts, then, should seem to be no less important in a civil-

ized community than one for literature or abstract science. That this is not the opinion of one or of a few individuals the progress which they have already made will sufficiently testify.

We have stated some of the general historical facts connected with the originating of schools and institutions for the purposes of which we have been speaking. If we would know to what period their foundation is to be referred we need not perhaps go further back than the last quarter of the eighteenth century. Whatever institutions had before that period been devoted to the sciences, had generally copied with more or less precision the ancient character, and had deviated but little from the usages of past centuries.

From the moment when France, rising amidst a fearful convulsion from beneath that load of oppression under which she had so long groaned, began to cast about a scrutinizing glance at the causes which had paralyzed her industry and cramped her resources, she found that a want of general information in regard to the actual character of her mineral treasures, and to the processes, and methods to be adopted in mining operations had made her in a great measure dependent on Sweden, Russia and other nations for the supply of one of the most indispensable articles of general consumption; and this too while iron ore abounded in her own soil, where wood, coal, and all the means for its reduction were in the utmost plenty. In short, she was then in almost precisely the same situation with regard to this product of industry, as that in which we stand at this day. It was from a view of this particular case, that intelligent men in France determined on the establishment of an institution expressly devoted to those practical sciences which concern the art of mining. Hence originated the celebrated school of mines which by means of its instructions, its collections, the productions of its laboratories, and the extensive circulation of its journal, has done so much for improvement in that branch of art. The establishment was made a national concern, for the obvious reasons that the interest it sought to promote was national interest.

The impulse for establishing schools of art thus given, was extended to various other subjects, and resulted in the formation of the Polytechnic school, so much cherished by

Napoleon, and which has given to France so many able men distinguished alike in war and in peace, in art and in science. Into Great Britain the spirit of practical scientific instruction, was introduced in 1796, by Dr Anderson, in the foundation of a class for practical men and in the provision of means for supporting a distinct institution devoted to the interests of mechanics. From this model have been formed innumerable societies and institutions for subserving the general purpose of the arts. Instead however of receiving any very efficient support from the constituted authorities, they were in general left to the voluntary exertions of those who chose to enrol themselves as members, and sustain their share in the burthen of their maintenance. This has subjected them to some serious inconveniences. Though enjoying the vigor of popular institutions they have also occasionally felt the uncertainty of a reliance on a mere *subscription list*, for carrying into effect the useful plans which they had contemplated. They have also been subject to the pernicious influence of a disposition to narrow the limits of their usefulness by persons who having no regard for the real interests of the artizan, have apparently sought to mix in their affairs only to restrain their efforts, limit their instructions to a few paltry objects, or to derive from them some support to other institutions, which wanting a popular character, wanted also the favor of the public.

The rapid multiplication of societies for the purposes of popular instruction, in England, France, Belgium, and the United States furnishes the most conclusive evidence of the high degree of approbation with which the laboring classes have hailed this new accession to their sources of pleasure and of usefulness. They have also met a favorable reception in various parts of Germany and besides the "Gewerbverein" or *Association for encouraging industry at Berlin*, we find similar institutions at Achen, Enfurt, Göerlitz, Muhlhause, Suhl, Breslaw, Sagon, Greifswalde and Dantzic.

It has been the fortune of these establishments to encounter some indirect opposition, but really to suffer from it no material injury. Their fate has been almost the reverse of that which has often awaited the plan of universal education by common schools; — for while, of the latter,

many have spoken as if they believed the great truth that our peace, honor, happiness, and national existence, depended on the universal prevalence of intelligence and good morals, they have acted as if they supposed such a notion to be utterly false; — whereas, in regard to the practical sciences and the useful arts, though persons sometimes indulge a peccant humor, and make up a pretty declamation against what they call *studying facts*, *pursuing utility*, the *rage for improvement*, and the like edifying topics of reproach, yet they have in general the good sense not to adopt in practice the spirit of their own harangues. Oh no, — they prefer comfort to discomfort.

I have referred to the fact, that by far the greater number of schools of art have been mere voluntary associations, deriving no aid even in their establishment, from the public resources, to which notwithstanding they so largely contribute. It seems probable that a more efficient and decided tone will hereafter be given to their movements, and that some plan of public endowment and support, similar to that which was so ably sketched a few years since by a committee of the legislature of Massachusetts, will ere long be demanded by the public voice. A central school for each state, would thus become a point of united interest for the public at large, and for the intelligent artizan of every name. It is inconceivable that any doubt should have been entertained as to the salutary effect of such an institution, on the character and operations of other seminaries of learning. In an establishment of this nature, with which it has been my fortune to be for some years connected, no class of the members are more constant in their attendance or more efficient in their services, than teachers and professors of every rank. Uniting frequently with great numbers of practical men in the pursuit of a common object, they derive from the intercourse, light and information which neither books, nor solitary study nor even the refinements of a more exclusive society would afford.

The several objects of well-constituted schools of art are, instruction by lectures or in such other modes as the nature of the case demands, encouragement to artizans by rewards adjudged to meritorious productions or inventions, diffusion of information by means of the press, and finally,

the prosecution of researches in natural history and of experimental inquiries in chemistry, philosophy and kindred subjects. On the first and the last of these a few remarks may not be improper.

The purpose of the instruction in a practical school, it should be remembered, is not to teach trades, but only the principles applicable to them. It should enlarge the sphere of the student's observation, by placing around him, in well stored collections, cabinets and workshops, the objects with which he ought to become familiar, and with these he should acquire by study and manipulation, a perfect acquaintance. The manual labor performed might all have a reference to the wants of the school, hence a partial acquaintance at least with the trade of the joiner, the turner, the founder and the mechanist, would of course be acquired, and these in addition to the use of the blow-pipe, the enameller's lamp and similar implements, would soon render an institution independent to a great degree on external aid for the supply of models for illustration, and of instruments for research. If placed in a situation where the arts of gardening and of agriculture can be introduced, the pursuit of these objects for both instruction and profit would naturally constitute a part of the plan. But what appears to merit more attention than has hitherto been given to it, in the institutions of our country, is the pursuit of experimental inquiries, respecting those scientific subjects with which the useful arts are mostly conversant.

Among the physical sciences, some are now so far reduced to mathematical laws as to constitute almost perfect departments of positive philosophy. But, in order to become practically useful, the mathematical principles which they embrace, must be taken with certain modifications, with which, from the nature of things, they are in practice always combined. These modifying causes are the objects of separate and independent inquiry, and constitute departments of special science, peculiarly interesting in practice, and only to be accurately ascertained by experimental researches. Abstract science then lends her aid to combine the results, with her general deductions, and to reduce the whole to a form in which they may be used by practical men.

Some few of these once void spaces in practical know-

ledge have already been filled up; as examples of which we might refer to the researches in regard to elastic vapors, — to the resistance of friction, — to the rate of cooling and other phenomena of heat, — to the best forms of bodies, designed to move through liquids, — to the strength of solid and of fibrous materials respectively, and the extent to which strains and pressures may be carried without producing permanent changes of form. These are a very few of the cases in which it has been attempted to determine by laborious experiment, the special laws of practical science.

But the points of absolute certainty, hitherto obtained, are, it must be confessed, few and far between. There is a harvest, for untold generations of inquirers yet to reap. They have no need to wander abroad into the thorny paths of doubtful disputation. Let them bring sincere and unbiassed minds, to the shrine of that truth which has been written by the hand of Omnipotence, on every page of the vast volume of nature, and they cannot fail to understand her language, — a language which though to the incurious it may seem an insignificant hieroglyphic, will one day stand revealed to some future interpreter, who entering Champollion-like into the great temple, shall bid defiance to obscurity, — lift the veil of time, and read into intelligible "phonetus" these mysterious symbols.

The vigorous prosecution of experimental science cannot with justice be referred to a period more remote than the age of Torricelli and Pascal, about two centuries ago. Indeed it has been asserted that the crucial experiment of the latter, by which he tested, beyond all controversy the truth of Torricelli's theory of the barometer — gave the first great impulse to the experimental method of inquiry, since which time the confidence of mankind in this method has been constantly growing stronger and stronger by every fresh evidence of its importance. To be impressed with the magnitude of its power we need but to mention a few facts. It had been observed at a very remote period that amber when rubbed was capable of attracting light substances, — but no developement was given because none could be given, to this most interesting observation, until the experimental method of inquiry pointed the way to those brilliant discoveries and useful applications which have been constantly increasing in number and importance

within the last seventyfive years. Again, it was observed before the days of Aristotle, that a certain ferruginous, mineral, then called *magnus* was capable of attaching to itself, as by some invisible power, small pieces of iron or steel. The philosophical toy of that day, has become, through the aid of experimental science, the guide and safeguard of the commercial enterprise and the naval power of every nation on the globe.

And again, while the principle of magnetism was thus, for a long period, made subservient to the interests of man, its nature and its relations to the other subtle agents of the universe have remained almost unknown until the same method of pursuing philosophy, taking a useful hint from significant indications, presented by electricity when acting on the compass needle, has since 1820, opened one of the most enchanting fields of both abstract and experimental research. So that instead of regarding the globe which we inhabit as one gigantic loadstone, it is beginning to be doubted whether its ferruginous ingredients, have really anything of importance to do with its directive power, except it be to disturb occasionally the general action of that force. This exemplifies the value of the same method in the formation or the correction of theoretical views. But what qualifications ought they to possess who are, by this method to advance the limits of science?

The prosecution of experiments with a view to practical and useful results, requires a combination of talents and acquisitions not frequently united in the same individual. The possession of a mind disciplined and accustomed to dwell intently on the object of its search; a habit of observing with minuteness the incidental, no less than the general phenomena of things; a patience and calmness in watching the progress of one's own labors; a familiarity with the mathematical and other scientific methods of applying the results of experiment, which may lead to the formation of general laws; — all these are indispensable in one who would extend the boundaries of science. Add to this, a mind fair and free from the trammels of hypothetical despotism, — ready to follow *truth* wherever she may lead, and willing to be instructed by *facts*, however contrary to the dogmas and theories of closet philosophy. Nor are the qualifications of *mind* alone to be studied in the formation

of a good experimenter. There must be some readiness in devising, combining, and adjusting apparatus; some ingenuity in constructing, at least in model, the implements of research which he would employ. There must be a familiarity with principles that shall enable the inquirer to judge of the proper adaptation of means to ends, so as to avoid the mortification of failures and the loss of time and resources.

In every department of philosophical investigation, the characteristics just enumerated are indispensable, but they become doubly important, when the purpose of the inquiry is not so much to trace out new paths of philosophy, as to ascertain the exact measure and bearing of those which have already been roughly surveyed. Just in proportion as science becomes *exact* and *practical*, does the demand for exact and practical talents in its investigations become the more urgent. How absurd then, is it, to imagine that a corps of experimenters to prosecute difficult, and delicate inquiries, can be called forth from the promiscuous ranks of mankind! and how evident is the conclusion, that those who would make human knowledge either more profound or more exact, must be trained by study and practice to the duties which they would undertake. The necessity for schools of experimental philosophy, where such practice may be attained, is evident upon a moment's consideration.

Now it is exactly this power of *co-ordinating* knowledge, of showing within what limits practice may safely rely on the deductions of theory, to what extent modifying causes must be taken into the account, and how far the implements and materials which man can command, are adequate to carry out and realize the results of his speculative investigations. It is this power which alone is capable of making available the truths of theoretical science, and this is the kind of power which a school of arts is fitted to develope. It is in institutions of this nature, that have been formed the most distinguished experimenters of Europe; and in such establishments as the Polytechnic school, and the School of Mines at Paris, the Royal Institution in London, and the Andersonian at Glasgow, the prosecution of these inquiries has conferred not less honor on theoretical science, than benefit on the useful arts.

The purpose of schools of the arts is not, however, merely

to give so much mechanical information as will qualify men for manual toil. They have the farther and more important object of enlarging the sphere of observation and reflection, of adorning and dignifying the character of the artizan. By learning to bring the principles of nature and of art to the test of experiment, the diligent cultivator of practical science becomes habituated to regard with most favor those precepts of moral conduct which will best bear the same test; and to look with distrust on those which shrink from such a trial. If he have diligently sought truth at original sources, at the very fountain-head, among the works of the Creator, his mind is in no fit condition to relish the mazy and misty wanderings of doubtful speculation.

Another point of view in which we may contemplate schools of art, regards them as conducive to the well-being of society, by stimulating the mind to the pursuit of knowledge for *recreation* as well as for *interest*, and thus taking the place of other resorts and other stimulants, which, unfortunately, too often usurp possession of the bodies and souls of our fellow men. Besides furnishing the community with the best artizans in every department, and good citizens fitted to serve their country in the most acceptable manner, besides making men practical in their habits, rational in their tastes, less prone than formerly to crowd certain professions where success is at best doubtful, and more inclined to seek the substantial, than the fanciful distinctions and rewards of merit, they tend to the developement of the national resources, and to the cultivation of a national self-respect. Besides proving the nurseries of powerful intellect, and aiding in the co-ordination of observed facts, they become the posts where instruction may recruit her ranks, and where the independence of a nation may find its ablest and most effective supporters.